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# The CHRISTIAN CENTURY

*Published Weekly*

## A Christian Thanksgiving
By O. Walter Wagner

## Utopia or Cataclysm
By Vernon Nash

## Separation of Church and State
*An Editorial*

## Hope for Alcoholics
By Wilburn Echols

## To Save Our Own Souls
*An Editorial*

15 Cents a Copy • November 26, 1947 • Six Dollars a Year

## In This Issue

O. WALTER WAGNER

since 1933 pastor of St. Paul's Evangelical and Reformed Church in Jackson, Michigan, recently returned from a four months' trip to Europe in the interest of the Save the Children Federation. During the war his church adopted 18 war orphans, gave tons of clothing and contributed thousands of dollars to emergency relief. Since then it has led its area in work for foreign aid as well as for racial and religious tolerance at home. Dr. Wagner is a member of the National Association for the Advancement of Colored People, and is active in the consumers' cooperative movement.

WILBURN ECHOLS

is the pseudonym under which a professor in a southern college writes on a movement which has attracted a great deal of favorable attention throughout America. His name may be secured from The Christian Century by persons having a serious interest in Alcoholics Anonymous.

VERNON NASH

is vice-president and director of special projects of United World Federalists, Inc., of New York. For a number of years he has been actively connected with the American peace movement. Before that he was in charge of the school of journalism at Yenching University, Peiping, China.

G. K. (MRS. WM. C.) KERR

has been appointed staff correspondent for The Christian Century in Japan. She succeeds Chaplain Herman J. Kregel.

DONALD G. LOTHROP

is pastor of the Community Church, Boston, which position he has held since 1936. He succeeds Dr. Carl Heath Kopf, who has accepted the pastorate of First Congregational Church, Washington, D. C., as staff correspondent in Massachusetts.


# The CHRISTIAN CENTURY

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November 26, 1947

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## Calendar of Coming Events

Nov. 25; Dec. 2, 9. Conferences on Psychiatry and the Minister, Chicago.
Nov. 16-Dec. 17. United Church Canvass Campaign.
Nov. 24-27. Annual Conference on Ministerial Training. Garrett Biblical Institute, Evanston, Ill.
Nov 27. Thanksgiving Day.
Nov. 30 First Sunday in Advent.
Nov. 30. Chicago Sunday Evening Club; Richard C. Raines, speaker.
Nov. 30. Ford Hall Forum, Boston; Dr. George Lawton, speaker.
Dec. 2. Boston Institute for Religious and Social Studies; Ben Zion Bokser, Henry Margenau, speakers.
Dec. 2. Chicago Institute for Religious and Social Studies; Waldemar Gurian, Arnold Nash, Paul Weiss, speakers.
Dec. 2. New York Institute for Religious and Social Studies; Milton S. Eisenhower, Hunter Guthrie, S. J., Robert C. Weaver, speakers.
Dec. 2-3. American Bible Society, Advisory Council, New York city.
Dec. 2-4. Conference on the Churches and the Economic Order, Baltimore.
Dec. 2-3. International Conference on the Community and Religious Education, Columbus, Ohio.
Dec. 3-4. Church Pensions Conference. New York city.
Dec. 4-6. Historic Peace Churches Sixth Annual Rural Life Conference, North Manchester, Ind.
Dec. 5. Department of Evangelism, Federal Council of Churches, New York city.
Dec. 5-7. 'Ohio in Ohio' Conference, Ohio Christian Youth Council, Findlay.
Dec 6-7. A.F.S.C. Regional Student Conference, Chapel Hill and Charlotte, N. C.
Dec. 7. Chicago Sunday Evening Club; Harold Bosley, speaker.
Dec. 7. Ford Hall Forum; Oscar W. Junek, speaker.
Dec. 9. Boston Institute for Religious and Social Studies; Nels F. S. Ferré, Eli Ginzberg, speakers.
Dec. 9. Chicago Institute for Religious and Social Studies; James L. Adams, Ben Zion Bokser, George G. Higgins, speakers.
Dec. 9. New York Institute for Religious and Social Studies; Hunter Guthrie, S. J., Charles S. Johnson, Milton R. Konvitz, speakers.
Dec. 12-14. Conference on the Churches and the Economic Order, Buffalo.
Dec. 14 Universal Bible Sunday.
Dec. 14. Chicago Sunday Evening Club; Elmer G. Homrighausen, speaker.
Dec. 14. Ford Hall Forum, Boston; Saul Padover, speaker.
Dec. 16. American Committee for the World Council of Churches and Friends of the World Council, New York city.
Dec 25. Christmas Day.
Dec. 27-29. Methodist Federation for Social Action Annual Meeting, Kansas City.
Dec. 27-Jan. 1. North American Student Conference on Christian Frontiers, Lawrence, Kan.
Jan 6. Epiphany.
Jan. 6-9. Home Missions Council of North America Annual Meeting, Buck Hill Falls, Pa.
Jan. 8. Annual Luncheon, Chicago Church Federation; Charles P. Taft, speaker.
Jan. 8-9. Teachers of Evangelism Conference, Louisville.
Jan. 13-15. Federal Council of Churches Executive Committee, Atlanta.
Jan. 13-15. Southeastern Regional Interchurch Convocation, Atlanta.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
# CHRISTIAN CENTURY
Undenominational

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## EDITORIAL

PRESIDENT TRUMAN began his administration by making a sweeping restoration to Congress of powers which his predecessor had taken for himself. The President's message to that body at the opening of the special session was largely filled with a plea that many of these powers be handed back to him. Under the circumstances, it is difficult to see how Congress can refuse that request. Inflation, as the President pointed out, is ominously present and is swiftly developing. Since prices always outrace wages, the end of such a contest is certain collapse, bankruptcy and unemployment. If the process is permitted to reach this conclusion, we shall not only be unable to aid nations which hang on the edge of the abyss but shall also find it impossible to keep our own economy functioning. Mr. Truman's argument therefore reduces itself to the claim that our economy cannot now successfully function without the intervention of government. In asking Congress for a return of the authority to impose rationing and to set up price and wage controls, he is in effect asking that government be given the balance of power in our economy. Congress is confronted with the necessity of making a grant of power, but a great deal depends on how it makes this grant. Instead of virtually abdicating its functions by turning them over to the executive, as it did under Roosevelt, it should now specifically define the limits beyond which the President may not go and designate the time in which he may exercise his limited powers.

### President Seeks Powers To Combat Inflation

### British Refuse to be Palestine Targets

GREAT BRITAIN has thrust the central shoddiness of the alleged Russian-American agreement on partitioning Palestine into the open. On November 12 Sir Alexander Cadogan told the U.N. subcommittee wrestling with the issue that, while Britain would do nothing to impede any U.N. action, (a) it would withdraw all its troops and civil administrators from Palestine by next August 1, and (b) it would not provide any troops to impose partition on recalcitrant elements in the native population. At once a wail went up from Lake Success that the British had sabotaged both the Russian-American agreement and the U.N.'s efforts at solution. But the Russian-American agreement had been based on the tacit assumption that the British would use their troops to force partition on both Jews and Arabs, and then would step aside next May 1 to reveal separate sovereign states functioning under the eye of some U.N. commission. Was this agreement adopted by Russian and American delegates whose tongues were in their cheeks? Whether it was or not, the illusory nature of its central assumption has now been exposed. Great Britain does not intend to use her troops to impose a "solution" that will have to be imposed by force and defended by force. And Sir Alexander Cadogan warned the U.N. that if other members try to make Britain assume any such military risk, his government will protect itself by giving up its mandate and getting out of Palestine *pronto*. Britain has no intention of being caught in the middle of a Levantine civil war. By making this clear she leaves the other nations on the Security Council face to face with the question: Have they?

### The Wrong Way to Meet Defamation

QUEBEC PROVINCE has just sent a member of Jehovah's Witnesses to jail for thirty days for seditious libel. The convicted man, Aime Boucher, was charged with distributing a pamphlet, *Quebec's Burning Hate*, which contained libelous attacks on the Roman Catholic Church, the government and the courts of the province. We have not seen the pamphlet, but we have seen others that the Witnesses publish dealing with Catholicism and we have no doubt that this one, in the eyes of members of that church, was both scurrilous and infuriating. Perhaps it was to be expected that, in a province where Romanist influence is as strong as it is in Quebec, recourse to the courts and imprisonment would be taken to protect the good name of the church. Nevertheless, the Catholics of Quebec are adopting the wrong method for dealing with the prob-

lem. Sending members of religious sects to jail for trying to disseminate their views, however objectionable, is the quickest known method of making martyrs of them. That is exactly what the Witnesses want. They thrive on persecution; almost any Jehovah's Witness will, in a few minutes' conversation, disclose a rampant persecution complex. If the Roman Catholics of Quebec want to insure that the Witnesses will grow, both in noise and in numbers, the surest way of going about it is to keep sending them to jail. There are said to be thirty more such cases against Witnesses on the docket of the Quebec courts. The Canadian hierarchy had better make up its mind how far it wants to go in the business of making martyrs before these cases come to trial.

## President Reports No 'Discernible' Gains

IS the Truman Doctrine beginning to turn sour? Has its author learned that no amount of dollars poured into the Near Eastern funnel will fill it once and for always? The President's first report to Congress on aid to Greece and Turkey suggests that the answer to both these questions is Yes. The President admitted that the $400,000,000 which he wrung from Congress for this purpose has not yet had a "discernible" effect on the basic situation it was meant to correct. Acknowledging that many things had gone wrong with his program, he laid the groundwork for a later appeal for more millions. One reason for this state of affairs is suggested by the way the money is being spent. According to the President's report, half of the total sum is going to support the old militaristic conception of ground armies. Of the $100,000,000 granted to Turkey, $48,500,000 goes to ground forces and the remainder to roads, arsenals and all forms of naval and air arms. Of the $300,000,000 assigned to Greece, not less than $140,000,000 goes to ground forces. The remainder is divided between naval and air forces, and reconstruction and relief gets what is left. This pattern of expenditure reveals that the same Maginot line mentality which is trying to impose universal military training on the American people governs the strategy of containment of Russia. That it should be employed at the critical spot where Russia is most likely to break the Anglo-American *cordon sanitaire* is proof that the generals and admirals on whom the President relies for counsel are asleep. They dozed off just before the Wright brothers went to Kitty Hawk, and neither the two world wars nor the atomic bomb has awakened them.

## Honesty Needed in Marshall Plan Propaganda

WITH Congress back in session, all the propaganda methods which can be brought to bear are now whooping it up for the Marshall plan. The Christian Century favors the purpose and principle of the Marshall plan, favors swift action on it, and hopes to be able to favor the detailed legislation to implement the plan when that is submitted to Congress. But the Truman administration and most of the rest of the Marshall plan protagonists are rapidly getting into a position where they may be caught trying to put over a vast deception on the American public. In one of the unusually important articles he has been writing since his recent return from Europe, Walter Lippmann points out that the Marshall plan *assumes* as a prerequisite for success the restoration of normal trade between western and eastern Europe. The Harriman report states that "the Western hemisphere simply [does] not have the food resources to supply all of the estimated needs." Where is the missing food to come from? Mr. Lippmann points to the answer as given in the Paris report: "A substantial and steady resumption of eastern European food, feeding stuffs and timber supplies is assumed in this report; the prewar flow of cereals from eastern Europe is assumed to be restored by 1951, and the supplies of timber are assumed to reach 75 per cent of prewar by 1951." But if the Marshall plan is promoted as a means of stopping communism—which is what the administration and most of its proponents are now doing—that is certain to create a situation in which these necessities from eastern Europe will not be forthcoming, and accordingly the plan will fail in western Europe, no matter how many billions the United States puts in. The issue of honest propaganda is squarely up to those backing the plan. Is it another "cold war" move to crush communism? Then, no food, fuel or timber for western regions where we acknowledge that we cannot adequately supply them. Hence, predestined failure. But if the plan is not a move against the Russians, then it is high time that it should be presented to the American people on another and more honest basis.

## Hierarchy Issues Annual Message

EACH NOVEMBER the 140-odd cardinals, archbishops and bishops of the American hierarchy of the Roman Catholic Church pack their bags and travel to the nation's capital for their annual meeting. They confer in secrecy and issue no report on their discussions. But at the adjournment of their meeting a statement is usually released bearing on the state of the nation or of the world. This year they chose to denounce secularism—"the practical exclusion of God from human thinking and living"—as responsible for the decline of moral standards, the breakdown of the family, the deterioration of education and the spread of economic evils. Secularism, they maintained, is the thin edge of the wedge which opens the nations to such "social monstrosities" as communism, fascism and nazism. In general, this thesis is sound. Protestants will agree that "the greatest moral catastrophe of our age is the growing number of Christians who lack a sense of sin because personal responsibility to God is not a moving force in their lives." They will find nothing to differ from in the statement that moral regeneration, which is essential for the building of a better world, "must begin by bringing the individual back to God." Most Protestants will agree that disregard of responsibility to God lies at the bottom of anti-social practices on the part of both management and labor, and that this secularism brings government into the economic process, opening the way for Marxian communism or some other form of totalitarianism to abolish private ownership and to impose despotism. They will applaud the hierarchy's statement

that "we must be true to our historic Christian culture" and will point out that that culture has its roots in the Protestant Reformation, which from the beginning has emphasized the individual's responsibility to God, without the mediation of a priestly caste or an established church. On the other hand, any church whose absolutist pretensions fly in the face of reason and violate the plain teaching of the Gospels concerning the meaning of the Christian revelation to the individual and to society must accept responsibility for the growth of secularism.

## Orthodox Serbs Splitting On Political Lines

PATRIARCH ALEXII'S latest legate has sailed back to Russia, his mission a failure. No official explanation has been given as to why the Russian Orthodox churches and bishops in this country failed to agree to the terms on which they were to have recognized the restored spiritual authority of Moscow. Rumor suggests that when the showdown came, the American bishops discovered that the "autonomy" offered did not include the right of free speech to discuss Moscow's political regime—and from the moment of that discovery the deal was off. But while Moscow beats a retreat in one Orthodox sector, it advances in another. An American Serb Congress, meeting in Pittsburgh, has demanded that Patriarch Gavrilo, head of the Serb Orthodox Church, remove Bishop Dionisije, who lives in a monastery at Libertyville, Illinois, from his position as ruling prelate of the Serb Orthodox churches in this country. Bishop Dionisije says that the American Serb Congress is nothing but a Communist front, representing not more than 5 per cent of the Serbs in the United States, and that the whole thing is a move to establish Communist control over the Serbian Orthodox congregations in the United States. That is probably the truth. But word from Belgrade is that Patriarch Gavrilo will heed the demand for Bishop Dionisije's removal. What will happen then can only be guessed, but it is likely to be about the same sort of thing that has happened in the Russian Orthodox Church in this country. All of which is another illustration of the fact, often pointed out here, that all the branches of Orthodoxy are today inextricably involved in the political struggle that is raging in eastern Europe and around the Mediterranean.

## Minnesota and The D.P.'s

GOVERNOR YOUNGDAHL of Minnesota gave the effort to open America's doors to our fair share of Europe's displaced persons another push forward when he appointed a ten-man commission to find out how many of the D.P.'s Minnesota could profitably absorb. Five of the ten members of the commission are Christian ministers, two of them Roman Catholics, two Lutherans and one Methodist. The governor says that he would like to see all the D.P.'s in Europe invited to settle in his state, but he is taking this way of finding out exactly how many can be absorbed without displacing any of Minnesota's present workers. Similar surveys are soon to be conducted in the Dakotas, Iowa, Wisconsin, Nebraska and Montana. Census authorities state that these north-central states have empty farmhouses, that the average age of the farmers who have been left to work the land has reached 60 and that suffered a population loss of 195,000 persons in the last six years. Rural observers report that they are dotted with there is a constant shortage of farm labor. Fortified with the facts which the Minnesota and other state commissions will undoubtedly turn up, the supporters of the Stratton bill will be furnished with the most powerful ammunition they have ever had with which to batter down remaining congressional opposition. The tide is unmistakably running toward enactment of the Stratton proposal to admit 100,000 D.P.'s a year for four years. In fact, it is moving so fast that even The Christian Century has not fully kept abreast of it. Our regret, expressed last week in these columns, at organized labor's opposition to the Stratton bill was out of date before it was printed. Both the A.F. of L. and the C.I.O. have now gone on record in favor of the bill. Good for organized labor!

## The Vatican Embassy And Religious Unity

REPRESENTATIVES of Protestant opinion met with President Truman on November 14 to suggest ways in which all moral and religious forces may be enlisted in support of the program of peace and reconstruction which he has at heart, as they cannot be enlisted by Mr. Taylor's ambassadorial mission to the Vatican, which non-Catholics resent while Roman Catholics exult in it. Participating in this conference were five men selected from the delegation which waited on the President for a similar purpose in June 1946. They were: Samuel McCrea Cavert, executive secretary of the Federal Council of Churches of Christ in America; Bishop G. Bromley Oxnam of the Methodist Church, former president of the Federal Council; Edwin T. Dahlberg, president of the Northern Baptist Convention; Louie D. Newton, president of the Southern Baptist Convention; and W. E. Garrison, representing the Disciples of Christ. The President reaffirmed his statement of last year that the appointment of Mr. Taylor had been a temporary expedient, was never intended to lead to permanent or regular diplomatic relations with the Vatican, and would be terminated as soon as its immediate purpose had been accomplished, certainly with the signing of the peace treaties—all of which, except those with Germany, Austria and Japan, have now been signed. The prepared report of the delegation stated its complete accord with the President's desire for "the united support of all the moral and religious forces of the nation and of the world" in the task confronting him. Further, it recorded the President's expression of hearty agreement with the delegation's affirmation that "the equal treatment of all religious groups by the government, insofar as it has relations with them, is essential to such united support by them." In a word, the singling out of the head of the Roman Catholic Church as the one person to whom a special diplomatic emissary should be accredited, as though the pope were the accepted leader of all the moral and religious forces of the world, is a source of disunity and a hindrance to gaining the united support of these forces. The delegation left with the President some constructive suggestions in

which he expressed deep interest and to which he promised to give serious consideration. Disclosure of the nature of these suggestions must, for the present, await a statement from the President.

# To Save Our Own Souls

ON page 1449 we publish still another article by an American who has recently returned from several months in Europe. Dr. Wagner has nothing particularly new to say. His observations are like the observations of all the other humane travelers who have visited the war-ravaged lands. The only important difference between his report and the reports, for example, of most of the congressmen who have returned from Europe to support stop-gap aid, is that this Michigan pastor puts a little more passionate exhortation into what he has to say. His article, accordingly, may help to show that the Share-Your-Thanksgiving appeal Church World Service is making has a moral imperative within it. That's why we are printing it.

Churches and Christians will, we are confident, respond to the Share-Your-Thanksgiving appeal. If they don't, the tenderest turkey and the most succulent pie are likely to stick in the throat. But the moral imperative involved here will not be met by a single Thanksgiving offering. It is good to be told how much Church World Service, the American Friends Service Committee, CARE, the denominational relief organizations and all the other responsible agencies for channeling individual aid are accomplishing. The American record for individual generosity in this time of worldwide want surpasses anything hitherto known. Nevertheless, while the need in other lands persists—and it is now clear that in some respects it will be even worse this winter than it was a year ago—the moral obligation continues. American Christians stand in peril of their souls if they allow their standard of living to go up and up and up while most of the rest of mankind is in rags and hungry.

During the next few weeks Congress will be debating governmental aid. First the stop-gap measures proposed to keep France, Italy and Austria from collapsing before spring, then the long-range Marshall plan will be up for decision. There is general agreement as to the fundamental aims of both these proposals. Such argument as has so far come into the open is concerned with details—details of administration or details of appropriations. Differences of this nature may be expected to continue as long as Congress continues its consideration. Christians, as citizens, will take varying positions on these issues of government policy, and have a perfect right to do so. Their intention will be to see that government policy shall be as wise as possible, as well as generous. But Christians, as Christians, cannot evade the obligation of personal sharing with a needy world without courting spiritual disaster.

How fully do all those in the fellowship of the Christian congregations of America understand what the actual human situation is in most of Europe and Asia? They are told, for instance, that in the American and British zones in Germany a daily ration of 1,500 calories has been established. Some of them—by no means all—may have noted the obscure newspaper items in which our occupation officials have admitted that for long periods and over extensive areas even this extremely low ration (ask any doctor or dietitian how low!) has not been maintained. Do they then realize that if these fellow humans are to gain sufficient energy to carry on hard work they *must* get additional sustenance from somewhere? That means one of two things: either they must find money enough to buy in the black market or they must get help from individual aid.

In the current issue of *Missions,* the Baptist monthly, Dr. G. Pitt Beers, executive secretary of the American Baptist Home Mission Society, gives this report:

> As far as the people are maintaining life at all, it is due to the fact that they are securing food beyond their ration allotments. We [the members of an interfaith commission of clergy who toured Europe at the invitation of the U. S. war department] discussed this with the U. S. army general who is in charge of the entire rationing program. To demonstrate the food problem he had a ration meal prepared for us and we ate it for our dinner one night. To eat such a meal once was an unpleasant experience. To live on it is to starve.
>
> We asked him whether it is possible without assistance for a person to live upon such rations. He assured us that nothing but starvation lay ahead for those who had to live on only the ration. He said that any people who look as though they are getting along are getting extra-ration food. We asked him the source, and he said that the main source was the relief supplies that were being sent to Germany, and that if by any chance the supplies now furnished through Church World Service, CARE and other agencies were to stop, there would be no hope whatever for the people.

That is the testimony of a United States army general concerning the condition and prospect of people in a region ruled by the United States army living on rations supplied by the United States government. Such a man in such a position would have no motive to make the situation appear worse than it is. If anything, he might be expected to mitigate or to cover up the grimmest realities. Take that testimony, add to it what we know about the bread hunger in France, the pitiably insufficient food supplies in Italy, the threat of famine creeping up on India, the appalling misery in China—and the total is the greatest diffusion of human suffering and privation in all recorded history.

Then turn the picture around and look at the United States. The rest of the world—or much of it—is in dire want. We are rich. Our incomes stand at a new high. Our corporation profits have leaped up so in the last year that conservative business commentators are fearful lest they set off a new cycle of union labor wage demands. Look at that full-page picture on page 33 of the November 10 issue of *Life* and see the mounds and mounds of food which represent the *increased* eating being done by an average American family of four in comparison with what we ate before the war! Listen to our American women, and their men, argue the merits of the "new look" in clothes, while most of the rest of the world wonders whether it can make its scanty store of garments last through another winter! Look at the store windows already bulging with holiday gifts—Chicago's department stores unveiled their Christmas windows on Armistice Day this year—while the business prophets predict the greatest total of such luxury sales ever known!

That is the contrast which America presents to most of

the rest of the world. And as long as that contrast continues, American Christians must be made to realize that their own souls are in peril. For them the question is simply this: How comfortable, how well fed, how fashionably clothed can a Christian be in a world of such deprivation and not continuously share with those in need? "If anyone has this world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?" The question was asked a long time ago. Perhaps it has never had more relevance than it has to the health of the souls of American Christians at this hour.

# The Meaning of 'Separation'

WHAT do we mean by the separation of state and church? The subject is clouded with much confused thinking among Protestants (see editorial, "Reply to a Taunt," in last week's Christian Century) as well as among Roman Catholics. This, as we pointed out, is largely caused by the fact that writers on both sides do not check their use of the formula with the Constitution.

Let us take a good look at the Constitution. The opening words of the first amendment dealing with this question read: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." It is this double limitation upon the state that gave rise to the formula, "separation of church and state," in the American system of government. What does the first amendment mean? First note certain things that it does not mean.

It does not mean the separation of *religion* and the state. The state, through its representatives, can act from religious motives as well as from economic or political or other motives. In a word, there is nothing in the Constitution that forbids the state to perform a religious act. And it does perform such acts.

Nor does it mean the separation of the church and *politics*. The church has full liberty to engage in political action, either as a body or through its members in the discharge of their democratic responsibility as citizens. The church has the same right in this respect as a labor union, or the National Association of Manufacturers, or a political party, or any other group of citizens. The only inhibition on the church at this point arises from its own conception of itself as a church.

Nor yet does the first amendment mean the separation of *religion* and *politics*. As Dean Weigle well says: "The religious freedom of the citizen includes his right to hold the state itself responsible to the moral law and to God, and the right to labor to this end through appropriate judgments, witness and constructive participation in the activities of citizenship."

The separation of church and state does not mean that the state must be indifferent to religion; that it must be impervious to the considerations which religion may bring to bear upon its policies; that church and state must exist in watertight compartments and can have no contact with each other; that the church may not bring its influence to bear upon the state in behalf of just laws and their righteous administration; that the church may not criticize the state, its laws or their administration. There is not a word in the Constitution which indicates or implies any of these limitations.

Nor, on the other side, does "separation" mean that the state must be strictly secular, that it may not recognize the Deity, or open the sessions of its legislatures with prayer, or include the study of religion as an integral part of the curriculum of state-supported education, or confess the dependence of the state upon the guidance of Providence.

The first amendment is precise in what it does: it separates—sharply separates—*church* and *state*, a concept wholly different from any of those referred to above. The church is the organized institution of religion, as the state is the organized institution of political life. It is these two institutions that are to be kept separate. But it is a separation which leaves room for moral and spiritual and political interaction and responsiveness. In what respect, then, are these two institutions to be kept separate? They are to be kept separate—completely separate—in their institutional or official functioning. The official functioning of the state must be kept separate from the official functioning of the organized church. There must be no interlocking of their respective institutional processes by law or the administration of law. This is the constitutional basis of religious liberty.

Look again at the Constitution. It does two things. It forbids Congress to make any law (1) respecting an establishment of religion or (2) prohibiting the free exercise thereof. The first clause is sharply specific; the second states a general principle. Consider the second clause first. "Congress shall make no law prohibiting the free exercise of religion." No religion is to be put under a ban by the state. No religion, on the other hand, may be given a special recognition by the state, for this obviously would have the negative effect of hampering all other religions; they would have to take a subordinate place in the shadow and operate against the prestige of the religion that was given special recognition. The plain design of this clause is to set all forms of religion free, to let them stand on their own feet and flourish or perish by the strength or weakness of their own faith. This is religious liberty.

But the first clause is more specific than the second. It implements the second. It specifically forbids Congress to make any law "respecting an establishment of religion." We must examine this carefully. What did the drafters of the first amendment have in mind when they used the words "establishment of religion"? Clearly, they had in mind the union of church and state, a system which had existed through many centuries of European history, and which even existed at that moment in some of the thirteen states of the young republic.

The founding fathers were determined that this system should not be taken over by the democratic republic they were engaged in setting up. With penetrating insight they saw that the root principle of this union or establishment consisted of the interlocking of the institutional processes of church and state by law which enabled the state to intervene in the affairs of the church and vice versa. They therefore struck at the root of this system and forbade Congress to make any law that would allow this system to get so much as a foothold in their new republic. This

single stroke completely severed the official functioning of the state from that of the church. It placed the church, as church, outside the jurisdiction of the state, in the broad domain of freedom which the Bill of Rights as a whole forbade the state to invade. This the fathers did by providing in the first amendment that Congress should make no law "respecting an establishment of religion."

Two distinguishing features characterize an establishment of religion. One is the power of control over the church by the state, or by the church over the state. This may be a limited control, but insofar as it exists and is exercised at all by one over the other, it is potentially unlimited. The other feature inherent in an establishment of religion is that the church derives its institutional or temporal support, in whole or in part, from taxes levied on all citizens. This is in contrast to a church which is self-supporting, that is, which derives its total support from the voluntary gifts and services of its members, or by other means than government aid. When the fathers drafted the first amendment they had in mind this concept of an establishment of religion.

At first glance it seems that the fathers chose a rather awkward way of phrasing the prohibition of a religious establishment. Why did they not say merely, and more forthrightly, "Congress shall not establish any religion by law"? The key to the answer is in the word "respecting." "Congress shall make no law *respecting* an establishment of religion." This word means something. It meant something to the drafters of the first amendment. It means "pertaining to," or "tending toward," an establishment of religion.

The first amendment is more sweeping and radical than would have been the case had it merely prohibited the establishment of religion. The formula as adopted takes account of the possibility that a religion might come to be established by a gradual process: a law might be enacted which, though it fell far short of establishing a religion, nevertheless would contain the principle of such an establishment. Such a law would become a precedent for the enactment of further legislation pointing in the same direction, thus gradually creeping up to the goal of a full and complete establishment of religion.

The first amendment strikes at the root of the matter. It forbids the making of any law *"respecting"* such an establishment, that is, pertaining to, or tending toward, such an establishment. Congress is thus put on the alert against the making of any law in which the *principle* of union of church and state is implicit.

There is a notion in some quarters that the situation we confront today calls for a new amendment to the Constitution which shall restate the principle of separation of church and state in terms specifically applicable to present-day attempts to subvert and nullify it. A bill for this purpose was recently introduced in Congress. We hold that such an effort is most unwise and entirely unnecessary. No form of words could improve upon the language used in the Constitution, nor apply more sharply to the specific issues now at the fore.

We set out in the present writing to formulate a definition of separation of church and state. Such a definition has already appeared in our exposition of the Constitution. It should, however, be stated once more and in full. *By the separation of church and state is meant the constitutional provision which forbids the making of any law, and therefore the taking of any executive action, that involves the interlocking of the official functions of the state with the official or institutional functions of any church.* The all-inclusive function of the state is to make and administer law. And the Constitution forbids the making of any law the effect of which is to establish an interlocking relationship between the two institutions of church and state. Such an interlocking relationship is what is meant by the establishment of religion, in principle or in full actuality.

This severance of the institutional processes of organized religion from the official processes of the state is sometimes described by the formula, "A free church in a free state." But this is an inaccurate and dangerous formula. In the American system the church is not "in" the state. So to conceive it is to go over to totalitarianism. In totalitarian countries the church is indeed "in" the state, for the state embraces the whole social order. But in America the state does not embrace the whole social order. The American state is not totalitarian. It specifically leaves broad areas of intellectual, aesthetic, moral, cultural and religious life outside its jurisdiction. The state may not invade these areas. (Unless, of course, a church offends public law or morality or health by committing acts of nuisance or indecency or crime.) The true conception of the relation of church and state in America is that of a free church *side by side* with a free state, both of them *in* a free society.

This uniquely American solution of an age-old problem has been hailed by historians and political philosophers as marking the most significant and fruitful advance in this realm since the beginning of the Christian era. Lord Bryce, in his great work, *The American Commonwealth*, declares that "half the wars of Europe, half the internal troubles that have vexed the European states have arisen from theological differences or from the rival claims of church and state." He continues:

> This whole vast chapter of debate and strife has remained virtually unopened in the United States. There is no established church. All religious bodies are absolutely equal before the law, *and unrecognized by the law*, except as voluntary associations of private citizens. [Italics ours.] Religion, so far from suffering from the want of state support, seems to stand all the firmer because, standing alone, she is seen to stand by her own strength.

*"Unrecognized by the law,* except as voluntary associations of citizens"—this is the meaning of separation of church and state in America. The Constitution prescribes for the state a "hands off" policy toward all forms of religion, forbidding any interlocking relation between church and state by law or the administration of law.

Let Protestants and Roman Catholics apply this definition to any of the numerous measures or practices that have caused this issue to be raised anew in our time. If a particular measure involves an interlocking of the official functions or processes of the state with those of any church by the use of tax funds for the benefit of any church, or by the meshing of the diplomatic processes of the state with those of any church, or by any other entanglement of their respective functions, it is unconstitutional. If it does not, the principle of separation of church and state is irrelevant to its consideration.

# A Christian Thanksgiving

By O. Walter Wagner

ON the fattest Thanksgiving in American history, with wheat selling at $3.13 a bushel, corn at $2.30, and profits and employment at an all-time high, our greatest danger is that our gratitude will be a form of greed. It will be almost impossible to avoid Pharisaism as we go to our temples to give thanks. Our lips will sing the songs of harvest home while in our hearts we say: "I thank Thee, God, that I am an American and not as other men—homeless and hungry, as the radicals or even as these socialists and communists. I keep meatless Tuesdays and eggless Thursdays. I give to the church and a token to World Service besides."

We are prosperous. We have such mountains of food and luxuries that it is difficult for us to imagine a starved people eating the same kind of cereal year in and year out, meal in and meal out. Our cities have not been bombed. Our streets and schools and churches are filled with comfortable, luxury-loving citizens. A well fed populace cannot possibly understand the pangs of hunger nor the brutality of slow starvation.

### *Lessons Learned Too Well*

We have learned war lessons too well. All during the years of war we were indoctrinated. We were taught to be tough. It was "an absolute necessity of war" to drop atom bombs on innocent civilians at Hiroshima and Nagasaki. We must "exterminate the Japs and the Germans" even if it meant using flame-throwers and liquid fire. Only soft sentimentalists "would ask America to break the blockade" to let some cereals and milk go through to the starved children of middle Europe. A tough people cannot be, at the same time, a heart-touched people.

We are self-centered. An American curtain of indifference has screened from us the true status of the starved millions of Europe. Until recently our headlines heralded our own housing problem or hailed our rapid reconversion. "It's being done at Willow Run—a car a minute, a car a minute." A mad rush for new autos, the controversy over the "new look" and the lust for new conveniences blinded our eyes and stopped our ears to the few voices crying "Ration!" out of the wilderness of Europe's despair. An overfed, boastful and benighted people can hardly be a grateful people, to say nothing of being a merciful nation.

### *As Others See Us*

I recall how it looked from abroad. In a rubble restaurant I sat next to a victim of war. Both of us were eating an inadequate, rationed meal. We shared a rationed newspaper. My neighbor suddenly stuck the sheet before my eyes and said, "American people—bad!" There, spread out on our meager table, was a picture of mountains of potatoes being burned with gallons of oil on the lush fields of America. I tried to explain that under free enterprise, when there is overproduction it must be destroyed to keep prices up, to keep more people at work, to keep more people eating. It sounded pretty silly. All he did was scrape his plate. He said nothing. His stomach growled. He got up, hungry. I thought I heard him mutter as he walked away, "American people—beasts!" Maybe it was "feasts." Maybe it was my uneasy conscience.

When V-J Day came we Americans threw our hats in the air and kicked out gas rationing. Within a month we had abandoned practically all forms of rationing and all sense of responsibility for the millions of victims of war. Conditions in a devastated and desperately hungry Europe become progressively worse month by month. We reconverted industry; they had little industry to reconvert. What was left was paralyzed by our lamentable Potsdam agreement and our Morgenthau plan to pauperize Europe. We abandoned rationing; they tightened their belts and shortened their rations. We became fat and prosperous; they gnawed the crusts of hunger. We were willing to ration to kill but we refused to ration to save starving women and children and famished men.

Fifteen million human beings have been pauperized by the war, have lost everything. Two hundred and forty million live on inadequate rations. Four out of five people in other countries will be terribly hungry this Thanksgiving Day. Our gratitude must be grounded in these facts. Our Thanksgiving must be disciplined living.

### *See the Sorrow*

I have seen these bombed-out families, these displaced persons, these refugees, these orphaned children, these innocent victims of war. In Finmark I saw them living in sod houses. The destruction there was such that even the rubble was burned. Only mother earth was left, and out of that they made their stables. In one I found a mother and child and a cow. I was strangely warmed, for I thought of another stable where the mother held her child in her arms and cattle were lowing.

I have seen the victims of war living in sand caves in Holland. Stripped of her tools, 80 per cent of her engines destroyed or confiscated, one-third of her land under sea, brave little Holland struggles to survive. One can dig in the sand without tools. At West Kapel you will still see them in their sand shanties. I saw them living in the bombed-out fortifications of the Maginot line. I saw them living in holes in the ground with pieces of tin their only covering. I saw them in rubble rooms all over Europe.

We, who already speak of our housing shortage as being over by the end of 1948, cannot possibly understand what it means to live in rationed rooms. In Finland today, if you own a seven-room house and are a family of four, the government will move in three people tomorrow morning. You are rationed a room a person in that desperately poor country. South of Tampere I saw nine people living in one room. On a bitterly cold night I saw four children huddled together in a box in a corner, nearly naked, trying to keep warm from the heat of their bodies.

It would be a great exaggeration to think of 15,000,000 people living like rats in the ground, but we would fail to see their sorrow if we failed to visualize their crowded, cramped conditions.

### *One Family's Story*

One Thursday in September I visited the Denier family, typical of the 15,000,000 homeless people of Europe. They had worked to buy their own house. They were bombed out when the Renault region was struck. Now they have three dark, dingy rooms in a dilapidated tenement. I read the case history as I climbed the rickety stairs: "Family of twelve. Baby born yesterday. Nine other children. Father works in subway. Have been living in these rooms 15 months." I opened the door. There was Mrs. Denier propped up in a rickety bed. Before her was a pile of rags. She had a pair of scissors in her hand. I knew what she was doing. She was cutting out pieces of cloth in order to sew them together to make some covering for the little babe that still lay naked beside her. When I dropped into her lap the big bundle of baby blankets, woolen shirts, diapers, bootees—everything that a baby needs—she looked up and said through her tears, *"Ah! Merci beaucoup, monsieur."* The best I could say was *"Merci"* and walk into another room to hide my own tears.

In this room were an old, dilapidated bed and an iron spring on the floor. Here the nine children slept. There were no bedclothes. I didn't expect it. The teacher in Bischviller had taught me what 15,000,000 bombed-out people do with bedclothes. I had seen her cut up a mattress, take out the inside, wash it, dry it in the sun. To my queries she answered, "Our children can sleep without mattresses and bedclothes but they can't go to school without street clothing." The Deniers' other room had one chair and a table. That was all. For fifteen months this family had had to sit on the floor. For fifteen months a discouraged father brought home inadequate food rations. For fifteen months when one child became ill, all were endangered. He showed me three top priorities, one for furniture, one for food and one for clothing. He has never been able to use the priorities for clothing and furniture. The explanation is simple. His pay did not even buy the inadequate food rations. Besides, there is no furniture and there is not nearly enough clothing in Europe.

### *Statistics Are Cold and Cruel*

The Deniers were not the worst off nor the best. They represent the way 15,000,000 people must live—in utter poverty and under constant threat of epidemics. They are there today. They will be there next Thanksgiving and the year after that. There are many families worse off.

There are many fatherless families in Europe. What keeps them going? Hope—perhaps the load will become lighter, the frail ones may die, more food and clothing may come from abroad—who knows? A miracle may happen, angels may descend, a grateful people may pour out their bounty, America may ration again!

Fifteen million bombed-out people. Two hundred and forty million people on inadequate rations. The children of Europe are from three to five inches shorter than they ought to be. They are from 15 to 19 pounds lighter than normal weight. Tuberculosis stands at an all-time high, calories at an all-time low.

A half-million Finns were made homeless in six hours' time. Four hundred and eighty thousand people in Finland suffered from bombardment. One out of seven of Finland's population is homeless. Born in Finland last year were 93,862 babies. Ninety per cent of these were wrapped in paper clothing. Three hundred girls enrolled in a typing class at Forbach. They have one typewriter. . . . The caloric count dropped to below 1,100 for many Germans in September. . . . Eight hundred churches and schools were destroyed on the German-French border. . . . Thirty-nine children faint in the schools of Tampere in one day for want of nourishment.

Such statistics glare at me from my journal. They are not statistics to me. I have met these multitudes living in misery.

### *A Letter to Americans*

Our Thanksgiving task is to translate these statistics into flesh and blood. That is what the letter I am going to quote now accomplishes. It tells of actual facts. The Anna Schmid who wrote it could just as well be the discouraged Dorothy Dowgler of Stunndviller or the capable Katherine Straub of Waldersbach or a thousand other mothers I met. This is an "Epistle to the Americans in the Year of Our Lord 1947, in the Month of Thanksgiving."

*Somewhere near Bastogne.*

Dear fellow Christians:

Yesterday the old pastor of our neighboring town was here. He is the only pastor for miles and miles around. He is taking a census to see how many Christians are still available for a congregation. In our town, which once numbered 12,000, there are now 4,000 left. Only 82 are able-bodied men. Over 2,000 are children. Our family of five all signed up to belong to the congregation. They already have over 900 who can help. Our eldest is a boy of 15. The three girls are younger. I sometimes wonder if I shall raise them all.

The good pastor tries to turn back the tide of grief. Our boy will give 100 hours of labor to help dig out the shell holes for a church basement. Our girls promised each to find 300 bricks. I will make a rag mat. We will use these in place of benches. So we all work to build a church in the ground. We hope by Christmas to have a congregation. Hymnbooks there are none, but we know our songs by heart. If only we had a Bible, and a pastor. But we do not complain. We will soon again have a church. We console ourselves knowing that we are much like the first Christians of the catacombs, worshiping in the heart of the earth, bound together in a great sorrow.

I got much help from the pastor's visit. He tells me I am not alone in my night troubles. You see, the children so often have bad dreams and nightmares. First one wakes and screams. Soon all are wild. One cries, "There! There! Hurry, O hurry! There goes a jeep. Run! Maybe Americans will throw away food." Then they run down the hall and I must catch them lest they fall from fatigue. I quiet them. I put them to bed again but for hours I hear their empty stomachs growl. I hear their teeth grind. I hear sobbing in the night. Sometimes I think I cannot stand it. Then often I seem to hear my husband's voice saying, "Now, now, Anna, be brave. I am counting on you."

The day brings hope again. Last week our boy worked 60 hours opening graves. It meant a meal a day and sometimes something in his pocket for us when he came home. The government is doing all it can to prevent epidemics. The graves are dug ready now before the freezing. Into them will be placed

those of us who will not survive the winter for want of food and clothing. It is a sobering thought but we do not talk much of it. We all realize it cannot get worse, and there is the hope that help will come. We can endure all things through Christ who strengthens us.

We wonder sometimes how things are with you. You too have had a war. You too must have suffered much. Tonight when my little ones cry I will comfort them saying, "This day I wrote American friends. I told them of our daily life. Now, my little one, you must be brave. Perhaps help will come. Sleep well. American friends are counting on you to keep the faith."

Across the waters we send you all that we have, our faith. Yes, we have kept the faith and it has kept us. May you keep it too.

Sincerely your fellow Christian,
ANNA SCHMID.

P.S. This morning our littlest one, Anna Marie, did not wake up. Now we are four. Sometimes I wonder . . .

This I know: If our Thanksgiving is not to be hypocrisy or greed dressed in the garb of gratitude, we will meet the minimum needs of the hungry world's challenge. We will discipline ourselves to simple living. Each of us will relate himself or herself directly to some Anna Schmid, Dorothy Dowgler or Katherine Straub. We will perform the miracle by the magic of our money. By it we will fly to the stables of Bremen and Baden and Bastogne. We will not pass by on our Jericho road. We will have compassion and pour out our bounty upon all hungry people regardless of race, creed or political affiliation. We will take on nationwide rationing gladly. We will so instruct our government without delay.

And on Thanksgiving Day, when we go to our church, our prayer will be the prayer of the publican: "God be merciful to me, a sinner."

# Here's Hope for Alcoholics

By Wilburn Echols

ALCOHOLICS ANONYMOUS is an important new spiritual movement. "Spiritual" is the right adjective. Let me illustrate by the story of a man now about fifty-seven years old. Bill, we will call him. Bill was left an orphan at an early age, had little schooling and was generally neglected. When he came out of the navy at the end of the First World War he was a confirmed drunkard. Being a clever mechanic and able to go reasonably straight for a while after one of his sprees, he usually had no serious difficulty in securing a job. Sometimes he worked more or less steadily for a year or two, but the craving for an uproarious drunk always caught him sooner or later and flung him into the gutter again. He not only threw to the dogs every cent he earned, but he was always thinking up tall tales to relieve relatives and acquaintances of large and small sums which disappeared in carousals that left him each time fouler and more dilapidated. At fifty-four he was a picture of frowsiness and misery. He had deserted his wife and had himself been abandoned by most of his relatives. He had apparently sunk about as deep in the mud as a man can sink and keep breathing.

After a prolonged and particularly outrageous spree, a kindhearted employer who had been trying to help Bill to his feet gave up the attempt and threw him out. He disappeared and was gone for months. One evening what was left of him—a blear-eyed scarecrow—slunk to the door of a relative and begged for help. The relative got him into his car and deposited him in a state institution. After six or eight months under strict surveillance, the alcohol had pretty well evaporated and Bill looked a little cleaner and brighter. He was very anxious to be released, but it was plainly useless to go through the horrible farce again.

Matters stood like this when the relative read in the paper an account of a meeting of Alcoholics Anonymous. At the end of the article there was a phone number which interested persons were invited to call. He called it and was answered by a friendly voice which responded to a rapid sketch of the situation with a cheerful: "Yes, I think we can help you and your man. I'll come and see you, whenever and wherever you say." If the relative had called up an insurance agent or ordered a new refrigerator, he couldn't have been greeted more cordially. Puzzled but hopeful, he set a place and an hour for a meeting.

Exactly at the appointed time a handsome young business man walked into the relative's office. "My name's Herbert S———," he said. "I was one of the worst drunks in the state before Alcoholics Anonymous pulled me out of it. But I might not stay pulled out if I didn't stand ready at any hour of the day or night to help pick some other poor devil out of the gutter. When you called me to help Bill, you did me the greatest favor you could have thought of. We'll shoo John Barleycorn off him if we can. But we can't shoo worth a cent if Bill doesn't want us to and won't cooperate. Tell us how to reach him, and we'll be there double quick."

The relative relayed the information to Bill. Bill wasn't enthusiastic; said he could quit without anybody's help. But finally he consented to see Herbert. Two of the A.A.'s went to call on him. They won his heart at the first meeting. A few months later Bill was released from the institution. Now he is one of the engineers at the same place where a year ago he was an inmate. He has joined a church. (The A.A.'s discreetly leave confessional religion alone. They are members of any church or no church. But I have attended several of their open meetings and I notice that they always recite the Lord's Prayer together.)

So far as I know, Bill never touches even the milder liquors. I once heard an A.A. say that one swallow may not make a spring but it's pretty sure to make a boozefighter out of an A.A. Bill looks you in the face now as he never looked anybody in the face in the twenty-five years I have known him. I don't know that he couldn't

backslide, but there is something fundamentally different between this Bill and the Bill who used to peep at you out of the corner of his eye and calculate how soon he could spring a hard-luck story and panhandle you again for the price of a trip to Barleycorn heaven.

That's Bill's story. How is it different from the story of John B. Gough and other reformed drunkards of the past? I am not an A.A., so I cannot give a completely satisfactory answer. But I see important differences very clearly.

## I

Before the day of Alcoholics Anonymous, the churches, the doctors and the psychiatrists among them are said to have reclaimed two or three per cent of the drunkards who tried to quit. Approximately 80 per cent of the membership of A.A. (it has been in existence something like 12 years and has in the neighborhood of 50,000 members) have stuck. Bill's chances for pulling loose from the devil are a good many times greater than they would be if there were no such organization behind him—a band of the saved with their arms around him and each other, like a tug-of-war team. These ex-drunks understand him because they are just like him. They don't despise him or patronize him, because they have been just as ridiculous and just as low as he has. They love him for what he has done for them and quite as much for what they have done for him. They will never let him down because they know that if they shirk their duty to him they are pretty sure to fall flat on their faces again themselves. There is something in their situation psychologically very close to the way Napoleon's Old Guard clung together. One could do a lot of psychologizing about the amazing loyalty which holds together this band of bruised, hopeful ex-slaves of King Alcohol. But after all was said there would still be a touch of the miraculous about it.

"When a man joins the A.A. without any strings attached," one serious fellow said to me, "something happens to him. He belongs to the A.A. soul and body. He'd get up in the middle of the coldest night and cross the country in a blizzard to sit with another A.A. who felt the thirst on him and couldn't fight it alone. He'd *have* to. There wouldn't be any question about it, any more than about reaching for food if he was starving. He wouldn't just have to, he'd want to. He wouldn't and couldn't do anything else. I guess getting to be a real, honest-to-goodness A.A. is like getting religion. Only it means a million times more than getting religion seems to mean to most people."

## II

There is a strong emotional element in the movement which borders on mysticism; indeed I have heard educated A.A.'s use that word more than once. For there are educated and prosperous A.A.'s, just as there are very humble and ignorant A.A.'s. Such differences don't count among them. There may be some friction in the groups sometimes, but if there is, outsiders don't know much about it. When the Athenians were driving back the Persian invaders at Marathon, they did not waste much time and energy fighting each other.

There is a touching lot of kindness and helpfulness among the A.A.'s. One day a faithful, hard-working member whose funds were low met a fellow member, a clothing-store clerk, in an eating house. "Come over to the store when you're through eating, Bob," said the clerk. "I've got something for you." Bob ate his hamburger and went over. "I've been paid," said the clerk, "for a Stetson hat, a suit of clothes, a pair of shoes, a white shirt, a pair of socks and a necktie—all your size. I'm not allowed to tell you who's footing the bill." Bob went out of the store a good deal less shabby than he went in. To this day he doesn't know who his Santa Claus was, but he can make a pretty safe guess that Santa was an ex-alcoholic, or a group of ex-alcoholics, with more cash than he but with exactly the same determination to fight liquor to a standstill and back up anybody else who is fighting the same enemy.

The A.A.'s have regular meetings, weekly or oftener. The spirit of comradeship that develops among them is so strong that they often spend a great deal of time in each other's company. Most of them give a good fraction of their time to A.A. work. I know a group in a fairly large city which has about 300 members. A dozen or two miles away in every direction are small towns each of which has an organization with 20 or 30 members. Thus there are a score or more of groups within easy driving distance of each other, and they are constantly holding combined meetings, taking a ride out to help a handful of alcoholics start a new group, and collecting data on possible new members.

## III

They don't proselytize, for they have found that if a man joins because he lacks sales resistance instead of because he sees that he is on his way to disease, insanity, poverty and early death, he won't last long as an A.A. and will make himself a nuisance while he is pretending to be one. A young buck who is proud of getting soused occasionally has nothing in common with the A.A.'s. In a college town where there is an A.A. group, a bunch of students have a drinking fraternity which they call "Alcoholics Unanimous." The A.A.'s laugh at it, because they are usually good sports and because they know better than anybody else what a funny fool a drunkard is. But any youngster who sees the light and decides to transfer from the Unanimous to the Anonymous will find a band of decent citizens who were once poor idiots like him, ready to grasp his hand and haul him out of the quicksand.

What are A.A. meetings like? The regular meetings are naturally secret. In these the members presumably thrash out their common problems. They are incomparably closer together than a group of Presbyterians or Masons or college fraternity brothers. But they have frequent public meetings which everyone is welcome to attend and at which invited speakers who have special knowledge of alcoholism—physicians, ministers, psychiatrists, social workers and members of other A.A. groups—discuss alcoholism and related matters. I have attended a number of these meetings. The A.A.'s themselves are almost always amazingly frank, straightforward, humble, and wise with the wisdom that comes from ghastly experience. Nobody can tell you as much about hell as the soul that has suffered torment. And no matter who is speaking or how well or how inadequately he gets across, the A.A.'s listen

as though their lives depended on attentiveness. Beside the alcoholics are their wives and other relatives. Often these others have been as roughly handled by drink as the drunkards themselves. All this means hope and help to them. They are men who have earned a reprieve which they hope to lengthen out into a full pardon. It is very pathetic, very beautiful.

What about women drunkards? They are free to join, but to date I believe there have not been enough of them to make a perfectly easy and natural place for themselves. This is one of the problems which still have to be solved.

I have mentioned the organization's caution in the matter of religion. A man could scarcely be a member if he had no God and no hope in the world. But A.A.'s don't sermonize a great deal. They are inclined to be matter-of-fact, serious but not sentimental, jocose, masculine, but clean, kind, courteous. They probably do not often meet without women's being present. I have never caught anything of the off-color "stag" element in any of their meetings. These men are no sissies, but they have been through a baptism of fire. Many of them smoke a good deal and drink quantities of strong coffee. This is a sort of "tapering off" which they often allow themselves. Their wings aren't sprouting yet, but I can say with conviction that they seem to me the most honest, brave and promising aggregation of "reformed sinners" I have ever known.

Alcoholics Anonymous has a publishing house which issues a shrewd and manly "textbook" detailing twelve points of reform and retribution (these are practically their Ten Commandments) and various interesting pamphlets. Anyone interested can learn all about these matters by making contact with an A.A. There will be no trouble in finding one. A.A. has hundreds of groups all over the country. They are anonymous but not underground. They are eager to know you, especially if you are convinced, from experience or otherwise, that booze is the devil's own medicine. That's their life business. To say they mean business is putting it mildly.

# Utopia or Cataclysm

By Vernon Nash

RALPH BARTON PERRY'S warning a half-decade ago is far more apposite to current world conditions than it was when first uttered. "The worldwide attack on civilization is driving us to choose between a worse evil and a greater good than mankind has ever known before," he wrote. "We must be visionary and utopian if we are not to be unprecedentedly base; in order to be realistic we must be loftily idealistic."

Virtually all leaders of public opinion believed otherwise by the middle of 1945. In devotion to the false gods of alleged realism, they not only accepted but defended the creation of a thoroughly unsatisfactory United Nations organization. The product of the San Francisco conference by universal admission did not validate the official pledges of the Teheran resolution. We were not given a world organization "with power to maintain peace." Instead, we have another impotent league, a loose association of fully sovereign states.

### *Is Anything Better Than Nothing?*

Yet this was hailed as at least "something." A fatally plausible justification for tolerating admittedly inadequate steps for the prevention of war was the age-old aphorism that anything is better than nothing. Wide expression was also given to the hopeful expectation that integrating forces would gradually be strengthened to the point where we would be able and willing to take another long step.

In the light of the uniform experience of mankind with its confederations, we should have known with certainty that this could not happen. In a state of near-anarchy, disintegrating factors always prove the more powerful. Consequently, in areas of acute conflict of interest, anything is not necessarily better than nothing. Less than enough soon proves equivalent to nothing—it is a second-best poker hand. We must start with a minimum of adequacy in order to have anything.

### *Road to a World Republic*

Another apologetic for the kind of world organization we now have is the claim that a world forum, if membership in it is universal, is preferable to a functioning world union with any nations of consequence outside it. Yet from previous experience with political units formed by consent, it is probable that the one sure road to a completely worldwide government will be the creation of a nuclear republic of the mutually willing.

If such an initial Commonwealth of Man is from the beginning kept wide open to all others, their perception of the advantages of membership will make it increasingly difficult for them to remain aloof. Another necessary condition would be that the starting nucleus should include substantially more than a majority of the nations and should be sufficiently cross-sectional in character so that it could not be a mere bloc. Our hopes for such a beginning might prove unfounded but at least we would have a chance that way. If we go on as we are, we are doomed.

Some arguments can be used with equal force in opposite directions. What likelihood, we are asked, is there that nations which will not even support the present U.N. will be willing to transfer to it certain substantial aspects of sovereignty? The answer is that it is this very unworkability of our existing world organization which is causing ever increasing numbers of those who were once highly nationalistic to see that we cannot and dare not longer entrust the world's peace to a body which is completely dependent at every turn upon the self-centered acts of disparate sovereignties.

With increasing clarity week by week, the United Na-

tions demonstrates its futility as protection against war. Disillusionment and pessimism over its performance are now general. This mood, unless checked, is likely to develop into a cynical fatalism. To the unreflective the import of still another failure will be that the task itself is impossible. The deadly corollary of hopelessness will be all-out support for nationalistic militarisms. Many are already saying that since collective security seems unattainable, our country has no choice but to make itself as impregnable as possible in a jungle-world. This seems axiomatic to increasing numbers despite authoritative evidence, scientific and military, that there will be no victors in a third world war. It will be mutual destruction and collective suicide.

What can we do now to prevent this prelude to cataclysm? The one answer of unqualified supporters of U.N. *as is* sounds like the importuning of college cheerleaders. The plea that we "stay with the U.N." in fervent support resembles the frantic effort of football cheerleaders who try to keep the home stands whooping it up for their team in the final quarter with the score 65 to 0 against them. Even if a pep-rally attitude by the public could produce any appreciable difference in the U.N.'s performance, we face the prior question: Is it humanly possible to elicit enthusiasm for something which obviously is failing?

### *Moral Force Not Enough*

John Foster Dulles assures us that the U.N. was never intended to be more than a moral force in dealing with the great powers ("What Shall We Do with the U.N.?" The Christian Century, Sept. 3, 1947). To the general public, this is *ex post facto* rationalization. In an unparalleled campaign of propaganda by governments, press, radio, movies and numbers of cross-sectional organizations, the United Nations was presented at its birth as a tangible and workable instrument for peace.

The hopes which Mr. Dulles expresses for the effective influence of public opinion upon events is an excellent illustration of the epigram that the most dangerous form of error is a half-truth. Moral force *is* very real and its powers are very great. Is it, however, sufficient in quantity and quality to keep the peace? One central fact warrants a negative answer. We do not expect the moral force of public opinion alone to maintain order elsewhere, even in small villages whose populations are homogeneous and in which serious conflicts of interest are virtually nonexistent.

A common rejoinder to this point of view is that we have only the choice between fullest use of the resources of world opinion and lapsing back into undisguised power politics. This is a counsel of despair. It is also illogical. A world opinion strong enough to cause nations to keep the peace would *ipso facto* be strong enough to compel them to create a common authority resting upon something less tenuous than mere moral force.

The present appeal for dependence upon moral force alone is pseudo pacifism; there is no intention to follow moral force all the way. In a contest between such quasi-pacifism and jittery demands that we look out for our own welfare and security until the U.N. is *able* to do so, the militarists will win in a walk-away. The frustrations are reciprocal; so long as powerful nations insist upon retaining their armaments, that one element alone must vitiate the efforts of the U.N.

### *Disarmament?*

With this last judgment Norman Thomas seems in agreement, as he proposes in the columns of The Christian Century and elsewhere that we seek "universal disarmament under effective international control." He sees this as the one present feasible step. ("What Shall We Do for Peace?" The Christian Century, Sept. 24, 1947.) It will readily be agreed that a United Nations organization under an otherwise perfect constitution would be futile unless the member nations were disarmed down to a level required for the maintenance of domestic order, as determined by the world government itself. It seems equally clear to me that nations will not consent to any real disarmament in a world in which all other forms of international relations remain anarchical. But transformation of the U.N. into a true world government is dismissed by Mr. Thomas as impracticable.

It may be true that the nations are not yet willing to create together a common authority to which all would be equally subject in matters of common concern. If so, then the very elements which now prevent an adequate amending of the Charter will also prevent the functioning of any half-way measures, as they have been doing since the creation of the U.N. So it's deadlock either way, leaving us just one live option: union or chaos.

To attack the problem of world order by way of armaments is to prescribe for symptoms rather than for the disease. Similarly, to assume that individual men or societies of men can be left in possession of absolute power and can then be persuaded to use such power in an enlightened and disinterested manner, as Mr. Dulles seems to be doing, is (in Hamilton's words) "to set at defiance the accumulated experience of ages."

### *It's Really Either-Or*

If it really is utopian to hope that absolute nationalism can be ended in one consistent and coherent act, then resign yourself to a cataclysm of unimaginable fury. The competitive arms race, unless stopped soon, can have but one end. There is now no third choice possible; it is either the utopia of world government or the cataclysm of an atom-germ-poisons third world war.

Anyone who still thinks that it may be possible to build up a tenable middle-ground international order between anarchy and government may find it useful to turn back and read what he was affirming a few years ago. Read over with care, in particular, the pronouncements of various representative organizations before they had become reconciled to the status of camp followers around the fires of power-politics imperialism. Pre-eminent for this purpose is the Message to the Churches issued by the Delaware (Ohio) conference of Protestant leaders in 1942. This document remains, in my judgment, the best single leaflet to date in its balanced analysis of the social, spiritual, economic and political elements required for world order.

The excerpt from that message most relevant to the thesis of this article follows: ". . . certain powers now exercised by national government must . . . be delegated

to international government, organized and acting in accordance with a world system of law. Among the powers so delegated must be the power of final judgment in controversies between nations, the maintenance and use of armed forces except for preservation of domestic order, and the regulation of international trade and population movement among nations."

A great series of monographs prepared for the Committee to Study the Organization of Peace was published by the Carnegie Endowment in a special issue of *International Conciliation*, April 1941. The following is from an article by Quincy Wright, noted authority in international law of the University of Chicago:

> Unless there is sufficient general unification to make resorts to violence rare, authoritative central control of any particular function is likely to prove impracticable. . . . Proposals for improved world organization . . . must be sufficiently thoroughgoing to make success relatively certain.
>
> Institutions to improve the organization of the world community should, as far as possible, be natural developments from those that already exist. One material exception exists in the case of sanctions to enforce law. . . . If the force of a state is adequate to defend its own right, it will also be sufficient . . . to defy law. . . . The establishment of a system of international sanctions cannot take place gradually. Unless such sanctions are made sufficiently powerful all at once, they may be worse than useless.

Anyone who will take the trouble to unearth copies of declarations by organizations of which he was a member between 1940 and 1944 can verify the fact that the two excerpts just cited were typical of the period. With prophetic power, most pronouncements in the first half of the 1940's were studded with peremptory "must's." After Dumbarton Oaks, organized groups generally began to denature their demands with timid "should's." The contrast is most marked in a comparison of the Delaware message with similar findings by a 1945 Cleveland gathering of plenary delegates of Protestant churches, also called by the Federal Council.

Since San Francisco, successive releases by the Federal Council of Churches have been little more than moralistic echoes of the department of state. They have lagged far behind the stand of many great newspapers and magazines. Such defeatism by religious persons and bodies is peculiarly grievous. It may be true that politics is the art of the possible, though history has reserved its highest accolades for statesmen who had the courage to lead. Certainly religious leaders ought to know, if others do not, that faith can move mountains. Hence it is the primary function of religion to make the apparently impossible become possible.

Radical changes in history have usually come with great suddenness and unexpectedness to most persons alive at the time. They have also usually come out of the sheer compulsions of anarchic chaos like that in which we are now living. Yet the perils of crisis produce in us a panicky blindness to its opportunities. The most poignant reproof of Jesus hangs with heaviest condemnation upon our time: "O ye of little faith! According to your faith, be it unto you."

# *BOOKS*

## Law for Laymen

MEN OF LAW FROM HAMMURABI TO HOLMES. *By William Seagle. The Macmillan Company, $5.00.*

A CONCISE HISTORY OF THE LAW OF NATIONS. *By Arthur Nussbaum. The Macmillan Company, $4.50.*

EVERYBODY lives under the law but most people know little about it and less about its history. It is a familiar and faithful saying that he who is his own lawyer has a fool for his client, but it would do the average citizen no harm to increase his acquaintance with the principles and history of law, even though it is wise to call in professional aid when he goes to court. Mr. Seagle supplies the instrument of this better acquaintance by presenting the careers and contributions of fourteen "men of law," well spaced between the limits indicated, whose work marked turning points in the history of law. With each of these biographies there is associated enough background material to make the whole a coherent account of the development of the concepts of legal rights and duties and the juridical apparatus for their enforcement. This is an essential part of the total stream of history which is too little considered in general histories of nations and of civilization.

The treatment begins with a somewhat conjectural account of the origin of courts and law, debatable as history but useful as illustrating the nature of the judicial process and the function of its practitioners. Hammurabi represents law in the ancient Near East. Perhaps the author assumes that his readers know enough about the Hebrew code to justify giving it only passing mention. The Greek contribution centers in Solon. Roman law developed not because the Romans had the superior "genius for law" which is often ascribed to them, but because their regime lasted long enough to give it time to develop. Here enters the professional lawyer. Gaius, who lived and wrote in the time of the Antonines, is selected as the representative of Roman law for the fortuitous reason that his works happened to survive, though his full name did not. His *Institutes* were rediscovered in 1816 after lying many centuries in darkness. Justinian's *Corpus Juris Civilis* was a sixth century compilation of Roman law that was already largely obsolete, a stereotype of a decaying system, but with interpretations added to make it in some degree applicable to contemporary conditions. It was virtually forgotten for some centuries but was revived in twelfth century Italy and became the ruling influence in European law (except England) and "the secular Bible of Christendom."

Edward I was the father of English common law and Edward Coke (two centuries later) its greatest early exponent. Elizabeth's Thomas Egerton, who became James I's Lord Ellesmere, aided the development of "equity." The greatest name in English law is Blackstone, and the greatest in international law Grotius. (Sticklers for specialization should note that Blackstone also wrote critical notes on Shakespeare, a book on architecture, and some poetry, and that Grotius wrote books on theology and Latin drama in verse as well as *The Law of War and Peace.*) The Italian Baccaria led the way in a reform of criminal law. The contributions of Jeremy

Bentham and John Marshall are discussed. The German Rudolf von Jhering (1818-92), whose social utilitarianism made him the "pioneer of basic modern trends," will be a new name to most laymen in the law.

Nussbaum's book is more specialized. The ancients have little to offer in his field, for there could not be international law until there were nations. The medieval concept of one world under the sway of emperor and pope fostered the idea of a natural law which must govern the relation of states as well as of all men. Since the Renaissance, the course of development has involved the interplay of stress upon natural law and reliance upon the concept of national sovereignty conditioned by treaty obligations. The historical unfolding is too intricate to be summarized. The author's treatment is completely objective, even when dealing with relatively recent attempted perversions of international law to make it an instrument of aggressive national policy. Theories as well as events are included within the survey, and some of the theories have been immensely influential. Detail increases with the approach to modern times. Half of the book is devoted to the nineteenth and twentieth centuries, but scholarly perspective is preserved by ending with the outbreak of World War II. There is an appendix on the historiography of international law, but even more important for students are the 50 pages of notes which furnish not only specific documentation for the author's statements but an enormous bibliography. For all its wealth of particulars and its calm detachment, the book is readable. It looks to me like prolegomena to any future study of international relations in the light of the historical backgrounds.

W. E. Garrison.

## Books in Brief

Unseen Harvests, A Treasury of Teaching. *Edited by Claude M. Fuess and Emory S. Basford. Macmillan, $5.00.* This is no treatise on pedagogy, though it deals with the processes of teaching and learning. It is an anthology of selections from more than one hundred writers, the great majority of whom have no place in the textbooks on the history of education. Even the professional educators in the list are, for the most part, caught in their least professional moods. The human experience of teaching and being taught bulks larger in the volume than does the science of instruction. More of the selections are in the category of Dickens' account of Mr. Squeers, Kipling's Stalky, and Charles Lamb's description of life in Christ's Hospital than in that of Newman's idea of a university, Woodrow Wilson's explanation of the purpose of a college, or Thomas Jefferson's plan for general education—though all these are included. Confucius, Plato, Augustine, Rousseau and Whitehead are among those present. So also are Finley Peter Dunne, James Joyce, Somerset Maugham and Stephen Leacock. The most exact word in the title is "treasury." The book is a rich collection in which, while some of the greatest experts on education have their say, the rest of the world has ample opportunity to talk back.

Best Sermons, 1947-48 Edition. *Edited by G. Paul Butler. Harper, $2.75.* If Protestant, Roman Catholic and Jewish ministers of religion cannot meet before a common altar or participate in common worship, it is something to have them meet as preachers between the covers of one book. This volume, which is international as well as interconfessional, contains 52 sermons, many of them evidently condensed to bring the whole, including sketches of the preachers and a topical index, within the book's 318 pages. As must always be said about the successive volumes of this series, the superlative in the title is unfortunate, for no one knows what are actually the "best" sermons of any year, and there are no accepted criteria of homiletical excellence. Considering what the purpose of preaching is, one who heard all and knew all might have to say that the best sermon was the crude utterance of some unlettered and unknown preacher, or even of some layman. But a book of good sermons could not be edited on that principle. These are excellent sermons by great preachers. They represent many different theological positions and ecclesiastical connections, but the central ideas of every one of them would be accepted by all. There is a common core and a tie that binds.

W.E.G.

# *CORRESPONDENCE*

## Footnote on a Report

SIR: Your report (October 29 issue) on the questionnaire of the committee on evangelism of the Chicago Congregational association deserves a footnote. The questionnaire was an "off-the-cuff" effort to poise the problem of evangelism in a creedless communion like the Congregationalists. The questionnaire was limited to 25 theological questions; no ethical or sociological subjects were touched. As a questionnaire, it was vulnerable to the weaknesses of all such surveys.

Our committee expected no public report on the questionnaire's findings, since the association neither discussed nor voted upon them. The results, however, are by no means shocking to Congregationalists. In a sense, we would not want our theological affairs to be less complicated. Knowing our theological divergencies, we shall not become dogma-ridden and we shall be led on to do intellectual and spiritual battle for a modern evangel of the Christian faith—which by divine grace may do some of the things necessary to save the world of men.

Millard Congregational Church, Chicago. Douglas V. Maclean, Chairman, Committee on Evangelism.

## 'The Devil' You Say!

SIR: In your November 5 issue, commenting on the amazing and amusing capers of the American Council of Christian Churches (fundamentalist) and their plot to wreck the ecumenical movement, you say, "It is a testimony to the continuing ability of the devil to seduce men . . . to do his work." Do you think a devil is needed to account for it? Look at the multiplying and disheartening evidences in society today of unaided human stupidity, obstinacy and blindness. Mankind has not sufficiently evolved to be able to exercise a high order of intelligence—and precisely that is demanded. Unfit to survive, degraded and decadent, is there any possibility ahead other than extinction?

Municipal Court, Los Angeles, Calif. Frank G. Tyrrell.

## It's All a Free Press

SIR: I felt a kind of amused interest in the complaint which Father Coakley made in your issue of October 22 against the number of references to the pope and affairs of the Roman Church in one of your issues. After reading his lettter, I awaited the arrival of the *Register*—national edition—which some Roman Catholic friend sends me. In the issue of October 26, only six pages but newspaper size, I found no less than fifteen news stories and items derogatory of Protestantism. Do the Romanists claim a monopoly on a free press?

First Christian Church, Hammond, Ind. Arthur A. Hyde.

# NEWS of the CHRISTIAN WORLD

## Leaders of Japan Church, Diet Meet

**Confer at Prime Minister's Residence on Future Welfare of the Country—May Re-establish Council**

TOKYO, Oct. 28.—On the invitation of Minister of Education Morito and Minister of State Sasamori, Japanese church leaders and missionaries met on Oct. 6 at the residence of Prime Minister Katayama with members of both houses of the Diet to discuss questions of peace, culture and education. The meeting, which opened with prayer—possibly the first time such a thing had happened in that building—was an indication of the place that Christianity holds in the leadership of the nation at a time of crisis and opportunity. While it was not intended that binding decisions should be reached, some of the subjects discussed were of significance: the advisability of establishing a peace ministry, the wise use of the funds that formerly went to military establishments, the establishment of a Christian daily, liquor control, released time for religious training of students, the proper correlation of education and religion, the compilation of a textbook on religion by experts in the subject, and the proposal that the country's problems be solved on a higher level than the merely political.

* * *

**May Re-establish National Christian Council**

The future of the Kyodan is still not entirely assured. The Northern Baptists recently decided to remain in the united body, on condition that they be permitted to maintain their *shinseikai* (new life association) to help with the reconstruction of their church buildings. It is reported that 12 of the Southern Baptist churches in west Japan have withdrawn from the united body. As the Kyodan is now simply the largest among several Protestant organizations, it is considered fairly certain that the National Christian Council will be re-established soon to provide a forum in which all churches may cooperate.

* * *

**Sunday School Association Is Reborn**

The National Sunday School Association, which during the war was made a part of the forced union of churches and existed as a Kyodan department, has been revived. It is hoped that it will serve not only the Kyodan but also those Protestant bodies not now part of the united church. Michio Kosaki has been elected chairman, and a full-time general secretary is to be named. Farseeing church leaders look forward to the time when Japan will have a religious education association also. They rejoice that younger men are getting into harness—but many of the so-called younger men are turning out to be already in their forties!

* * *

**Religious Teaching in Schools Prohibited**

The new constitution forbids the dissemination of religious propaganda in the schools. However, in the "social studies" an effort is being made to find a place for the consideration of religion in the life of the nation and the world. The dangers in this situation are on the one side stark materialism and on the other a possible revival of state Shintoism. The use of public school buildings after school hours is left to the discretion of the local school authorities, with the requirement only that they be completely impartial toward all religious groups. Private schools are at liberty to introduce as much religious teaching as they wish.

* * *

**Way Provided for Sending Packages to Japan**

Books and publications that are 51 per cent or more on religious themes may now be sent directly to Japanese addresses through international mail. The maximum weight limit is 22 pounds. The way has also been opened for sending general gift books to individual Japanese. Packages, which may weigh up to 70 lbs., should be addressed to Chief, CIE Sec., GHQ, SCAP, APO 500, c/o Postmaster, San Francisco, with a notation, "For military agency: gift publication," in one corner. Inner labels should indicate the intended recipients, and a letter to the chief, CIE, should list the enclosures and indicate who is to receive them. Magazine subscriptions may be sent in the same way to individual Japanese.

* * *

**Dedicate Quonset Hut As Church**

The first of the Quonset huts given by the American churches has been erected in Tokyo and dedicated as the East Nakano Church, a union of two former congregations. It accommodates about 100 persons, with space for two tiny rooms and a kitchen for the pastor and his family. Nineteen other congregations are awaiting dedication ceremonies, and still others are hoping that another shipment of such huts will soon be on its way. The project is a clear case of "beating swords into plowshares."

* * *

**And So Forth**

Meiji Gakuin's president, Tsuraki Yano, has become full-time general secretary of the Christian Education Association. Toyohiko Kagawa has refused an invitation to become president of the college, so the search for a successor to Dr. Yano is still on. Misturu Tomita has been named acting president. The school is preparing to celebrate its 70th anniversary in the near future.

Dr. Kagawa continues the busy round of meetings that keep him away from Tokyo much of the time. In spite of a typhoon, his audiences in Ibaragi prefecture Sept. 12-17 totaled 12,270 persons, of whom 2,641 signed decision cards.

The 5,500,000 repatriates, many of whom returned destitute, are experiencing great difficulty in integrating themselves into Japanese life. Among them are more than 100 Christian pastors. Positions have been found for many of them. Others have made their own way; one, for instance, last March started a new Tokyo congregation which has already developed to a point where it could be recognized as an organized church.

G. K. KERR.

## Birmingham Has Festival of Faith

**Audience of 12,000 Hears Address by World Baptist Leader—Alabama Outlaws Communist Party**

BIRMINGHAM, ALA., Nov. 7.—In this city's first "festival of faith," 12,000 persons—thought to be the largest Protestant audience ever to assemble in this country, certainly in the south—gathered last Sunday afternoon at Legion field to observe the 430th anniversary of the Reformation. They sang the great hymns of their faith; heard music by three bands, massed choirs and one of the largest choruses in the nation, that of the Parker (Negro) High School; and were challenged by an address by C. Oscar Johnson of St. Louis, president of the Baptist World Alliance. Birmingham's chief of police, Floyd Eddins, and L. Wilkie Collins, chairman of the publicity committee, accompanied a local pilot to St. Louis to fly Dr. Johnson here after his morning sermon at his church. The offering taken at the service, $5,500, will go to overseas relief.

* * *

**Deplores Catholic Unwillingness To Cooperate**

In his address to the festival, Dr. Johnson called for absolute separation of church and state and for protection of all minority groups. He denounced as "un-American" the presence of a paid United States representative at the Vatican. "We would have closer cooperation with our brethren in the Roman Catholic Church, but we have been denied this," he said. "They have not only denied us the opportunity to work more closely with them, but they have gone so far as to call us intolerant for affirming our beliefs as strongly as they do theirs." Speaking of the Protestant teaching of the priesthood of all believers, Dr. Johnson asserted that "no one needs any intermediary between himself and God." J. H. Buchanan of the Southside Baptist Church, in introducing the speaker, charged that "powerful influences in the world today are trying to bring America back to stateism," and warned of the danger in the government's "identifying itself with any ecclesiastical organization." Other ministers taking part in the service were Methodist Bishop Costen J. Harrell of Alabama and Cuba, and Carl Kluge, Evangelical and Reformed pastor and president of the local Protestant pastors' union.

* * *

**Catholics Hear Rebuke to 'Godless Nations'**

On Oct. 19 the Birmingham Holy Name union sponsored the annual observance of the feast of Christ the King at Rickwood baseball park. Several thousand Roman Catholics heard Bishop T. J. Toolen of the Mobile diocese pledge the loyalty of his people to President Truman's plan to help save the starving people of Europe. Principal speaker was P. J. O'Connor of Catholic University, Washington, D. C. Without calling Russia and Yugoslavia by name, Mr. O'Connor declared that so long as the United States must deal with "the

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godless leaders of certain nations," there can be no peace in the world, only an armed truce, and he asserted that there can be no compromise with such leaders. He sounded a plea to "our non-Catholic neighbors of America and their representatives in religion not to be influenced by the godless leaders of communistic governments, but in a spirit of true charity and sincere Christianity and in an American spirit of fair play to recognize truth for what it is." Striking at those who "stir up animosity" the churchman declared: "Today when it is so necessary that friendly and peaceful relations exist among our people, preachers of dissension, sowers of discontent, are stalking our land corrupting minds, creating false notions and murdering the spirit of brotherhood."

* * *

### Outlaws Communist Party

The recent session of the Alabama legislature passed a bill outlawing the Communist party in the state. For a time it appeared that Governor Folsom would not sign the bill, although the American Legion was urging him strongly to do so. Finally he did sign, observing that the bill "does not endanger our civil liberties." Before affixing his name, Governor Folsom spoke his mind on international affairs, pointing out that many people today "seem to forget that Russia was our ally while Franco of Spain, and Italy and a few other countries, were our enemies." "It is time that both sides in this fuss between Russia and the United States get their feet on the ground," he said. "There are two sides to any controversy. It's time both sides calmed down."

* * *

### And So Forth

Carl Sandburg, well known poet, has been speaking this fall in a number of state schools. At the University of Alabama he told an audience of 6,000 students that those who have no anxiety for the future are "the ambulating unburied dead." He tagged persons who advocate attack on Russia as "public enemies" and declared that if there is no war for three generations a "united states of the world" will be established.

Speaking recently at Huntingdon College, Montgomery, U. S. Senator Liston Hill warned that a breakdown in the United Nations will mean another world war. He blamed the "obstructionism" of Soviet Russia for retarding the work of U.N.

Addressing the Birmingham Rotary club recently, Gen. Lewis B. Hershey, formerly head of Selective Service, predicted that "mothers and others" now opposing universal military training will eventually agree with him that it is needed. "Push button" methods of war will not do away with the need for plenty of manpower, he said.

ACTON E. MIDDLEBROOKS.

### South Bend Has Its First Reformation Day Service

South Bend, Ind., seat of Notre Dame University, saw its first Reformation Day mass meeting Nov. 2 when 1,300 persons heard Frederick K. Stamm, pastor of First Congregational Church, Chicago, declare that the church must openly refuse to participate in another war. Preceding the service, more than 300 lay leaders of the local churches, each group led by its pastor, took part in a procession.

# States Consider Entry of D.P.'s

**Church Leaders in Minnesota and North Dakota Credited with Persuading Governors to Order Study**

MINNEAPOLIS, Nov. 12.—Action has been started to determine how many displaced persons from Europe might be resettled in Minnesota and North Dakota if the Stratton bill or similar legislation permitting their entry is passed. In both states, the governors have created commissions representing the church, the state, agriculture and labor to study the problem. Clergymen on the 10-man Minnesota commission include two from St. Paul: T. I. Gullixson, president of Luther Theological Seminary and vice-president of the Evangelical Lutheran Church, and Frank W. Curtin, director of the Roman Catholic archdiocesan bureau of charities; and three from Minneapolis: Richard C. Raines, Methodist minister, E. B. Glahe, Missouri Synod children's welfare society executive, and James Byrnes, Roman Catholic priest. Church leaders in the two states were largely responsible for getting the governors to set up the commissions. They have worked closely with Edwin R. Armstrong of New York, representative of the national Citizens' Committee on Displaced Persons.

* * *

### Believes States Will Be Enriched by Immigrants

In creating the Minnesota commission, Governor Youngdahl declared: "I should be happy to invite all so-called and mislabeled 'displaced persons' of Europe to Minnesota, feeling confident that the state and the land would be enriched by their residence here. . . . We in this state are second and third generation pioneers of the northwest, and we can understand and feel a kinship for these new pioneers, the 'delayed pilgrims' of the 20th century." The governor says that if suitable legislation is passed by Congress making possible such immigration, the commission will study in detail the problem of their reception and resettlement. It has been suggested that if the commissions find that D.P.'s could be accommodated in the midwest, their reports would help win support for the Stratton bill. In western North Dakota, where there are many persons of German and Russian ancestry, a mass meeting in support of resettlement has already been held. There are said to be thousands of citizens in both states who are anxious to have relatives now in D.P. camps join them here.

* * *

### Anti-Communist Comic Book Makes Appearance

More than 3,000,000 copies of a comic book type of publication, *Is This Tomorrow?* are being distributed throughout the nation this week by the Catechetical Guild of St. Paul, educational society which, though it disclaims any official connection with the Roman Catholic Church, is reputed to be the world's largest publisher of Catholic literature. The publication purports to show what would happen in this country under Communist rule. Robert Edam, vice-president of the guild

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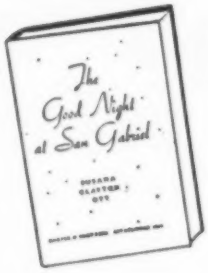


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By

SUSANA CLAYTON OTT

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anticipates the sale of 2,000,000 more copies than were originally planned for as the result of publicity which arose when the *Daily Worker* blasted the society and its publication. He denies the Communist paper's charge that the comic book is anti-labor and anti-Semitic, declaring that labor leaders and Jewish organizations checked it and found it unobjectionable.

* * *

### Urges Protestant Concern In Public Affairs

The Protestant church must concern itself more with public affairs, Frederick E. Reissig, executive secretary of the Washington, D. C., federation of churches, told the 1,500 persons who attended the St. Paul "Protestant festival of faith" held at House of Hope Presbyterian Church to commemorate the 430th anniversary of the Reformation. "Personal piety is not enough," he said. "Protestantism's greatest contribution is its basic religious freedom, linked with personal responsibility, which brings to the world a new sense of democracy." The service was sponsored by the St. Paul council of churches.

* * *

### Originates Plan to Send Seeds to Europe

L. W. Corbett, Minneapolis seed firm executive, is the originator of a plan, patterned after CARE procedure, to send seed packages to persons in Europe. The plan, which has been approved by the American Seed Trade Association, calls for seed firms to ship the packages to persons named by purchasers. Packages, to cost $3.95 each, will contain enough seed to supply a family of four with vegetables for an entire year.

* * *

### And So Forth

The Minnesota council of churches sponsored the collection among farmers in the northwest part of the state of a boxcar of wheat for the "friendship train" which is making its way across the country with food for Europe. Other boxcars of food were collected for the train in the Twin Cities through the efforts of the American Veterans Committee and the Minneapolis and St. Paul church councils.

E. Stanley Jones' crusade for a united church has been criticized by the Minnesota regional committee of the American Council of Christian Churches, a fundamentalist group. Such a church, the committee said, could be achieved "only by including those who deny the deity of Jesus Christ and other vital teachings of God's infallible word."

Two Minneapolis Congregational churches—Pilgrim and Forest Heights—have voted to merge into the "Pilgrim Heights Community Church."

Benjamin T. Kemerer, suffragan Episcopal bishop of Minnesota for the past 4 years and before that bishop of Duluth for 14 years, has announced that he will retire Feb. 1. Bishop Kemerer has reached the church's retirement age of 72.

Carl H. Olson, pastor of the Universalist Church of the Redeemer, has been appointed by Mayor Hubert H. Humphrey to Minneapolis' new municipal housing and redevelopment authority. Bernhard Christensen, president of Augsburg College and Theological Seminary, has been appointed to the mayor's council on human relations.

WILLMAR L. THORKELSON.

# Object to Labor Law Requirement

### 'Little Pittsburgh' Conference Points to Dangers of Suppression—Denies Boston Is a 'Catholic' City

BOSTON, Nov. 10.—The conference on the church and economic life held at Swampscott, Mass., Oct. 24-26 under the auspices of the state council of churches reached a conclusion opposing that section of the Taft-Hartley labor law which requires union members to declare that they are not Communists. A joint statement released by Methodist Bishop Lewis O. Hartman, president of the council, and Frank Jennings, executive secretary, declared: "We believe it unwise and undemocratic to try to suppress minority groups instead of meeting them in open discussion and settling issues by majority vote. . . . We further object to this provision of the act because it requires of trade union officers a declaration not required of other citizens, whether union members, employers or managers."

* * *

### Denies that Boston Is a 'Roman Catholic City'

In a recent sermon in Arlington Street Unitarian Church on "What Boston Needs," Dana MacLean Greeley denied the widely held belief that Boston is a Roman Catholic city. "Metropolitan Boston has a population of more than 2,000,000, of which about 30 per cent have no church affiliation," he said. "Of the remainder, about 39 per cent are Roman Catholic, 21 per cent Protestant, and 11 per cent Jews." Dr. Greeley castigated both the Republican and Democratic parties for Boston's plight. The city has for some time been "ridden and ransacked" by conscienceless men, he said, and it will not recover until honest men are given the reins of government. As for Boston's diverse social elements: "There is something wrong with a democracy in which, for example, Roman Catholic priests and Protestant ministers can never sit down to table together."

* * *

### Conference on Preaching Hears Dr. Chalmers

Several hundred theological students and ministers from throughout New England heard 13 nationally distinguished preachers during the 19th annual conference on preaching sponsored in Copley Methodist Church the first week in November by Boston University's school of theology. One of the highlights of the conference was the address on "A Job for the Unafraid" by Allan Knight Chalmers of Broadway Temple, New York city. "The quality of spirit this world needs is heroism, which has proved itself to be natural in man," said Dr. Chalmers. "In peace or in war you find this quality, for it is essential for any change in the social order." An ardent pacifist, the speaker told the conference that although war is the colossal sin of mankind against God, there are sins which are a part of the daily bread of man's existence and yet are worse than war. These sins, he said, are represented in society, in slums, in color discrimination, and in

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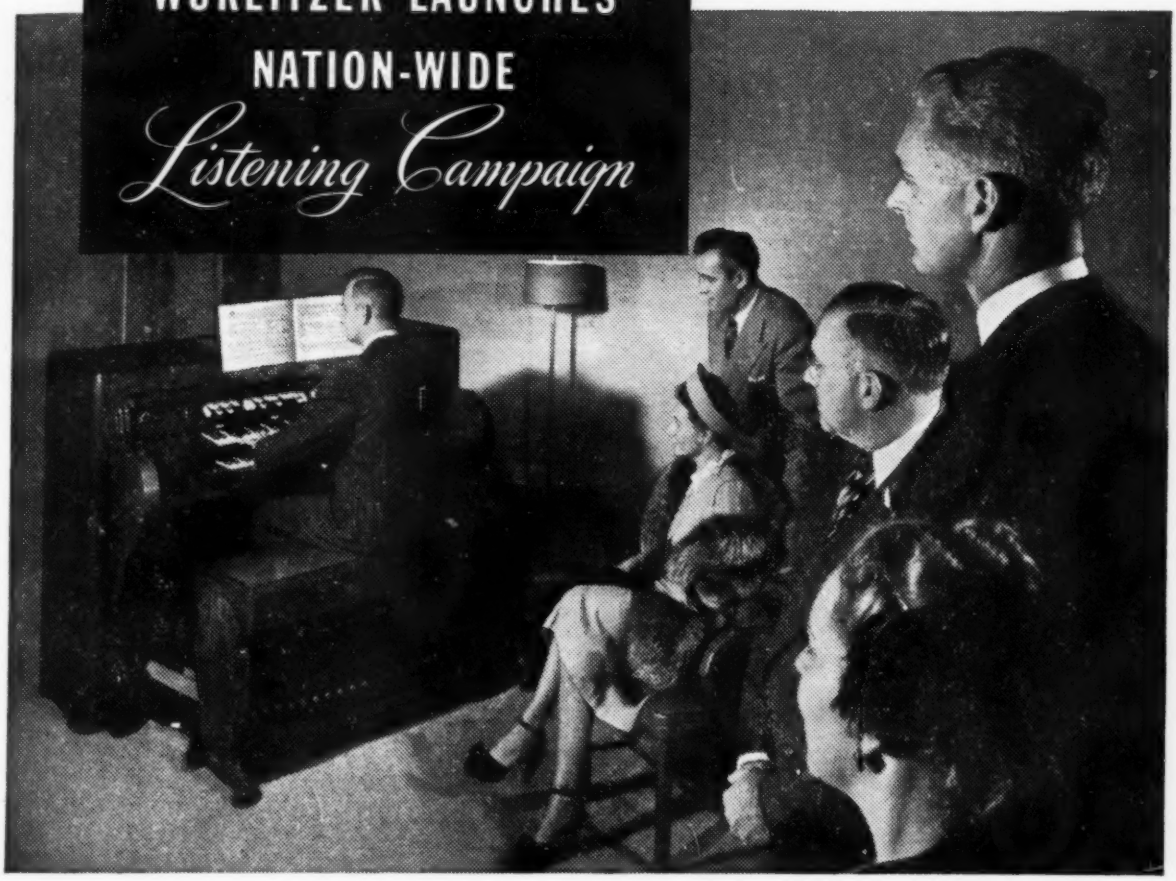

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neglect of the mind and soul of imprisoned offenders. Dr. Chalmers will leave his 17-year pastorate of Broadway Temple next fall to take over the chair of homiletics and applied Christianity in Boston University's 109-year-old school of theology.

* * *

### Proposes Bar to Communists In Schools

Clarence A. Barnes, Massachusetts attorney general, announced on Nov. 5 that he had filed with the legislature a bill to bar Communists from employment in public or private schools in the state, which will be considered at the next legislative session. Immediately, William L. Kelleher, S. J., president of Boston College, expressed approval of the measure, declaring that it deserves the backing of the entire commonwealth. His position was promptly opposed by several professors from Harvard, Simmons and Boston universities. Kirtley A. Mather called the plan "destructive and dangerous to the educational system." Pitirim A. Sorokin said that it would not weaken the Communists, but would "give them a halo and eventually strengthen them." "We have to fight communism in a positive way," he said. Other professors who agreed with this position were Ernest A. Hooten, Harrison L. Hartley and Gaspar G. Bacon, a former lieutenant-governor. Like other states, Massachusetts has for some time past had a succession of legislative proposals to set up a "little Dies committee." The latest session of the legislature witnessed the defeat of such a proposal.

* * *

### And So Forth

The conference on religion and psychiatry sponsored by Rabbi Joshua Loth Liebman with the support of his Temple Israel brotherhood Oct. 27-28 brought together a large group of clergymen, many of whom are devoting themselves to the art of personal counseling, and some of the outstanding psychiatrists and psychoanalysts of New England. The conference fulfilled its purpose, that of placing religion and the techniques of psychiatry in a proper and working relationship.

The religious institutions of Newton, Mass., have been given the national honorary achievement award for the most outstanding united church canvass in the country during 1946. The award, made annually by United Church Canvass, cooperative effort of 19 religious bodies, honors the 24 participating churches in Newton which secured new funds totaling more than $32,000 and an average of 34 pledges for each participating group.

Isadore H. Y. Muchnick, member of the Boston city council and an active Zionist, was elected to the five-man school committee in the Nov. 4 municipal elections. He has promised a program "for education, not for politics."

DONALD G. LOTHROP.

### Soldiers Abroad Prove Charitable

Information gleaned from chaplains' reports during the past year reveals that G.I.'s on duty abroad have contributed about $500,000 to churches, schools, hospitals and orphanages in the areas where they are stationed. In addition, they have distributed to children quantities of candy, cookies, fruit, vitamins, toys, soap, clothing, toilet articles and shoes.

# Publish Report On Yugoslavia

### Delegation Stands by Its Preliminary Statement on Religious Liberty—Hold Economic Conference

NEW YORK, Nov. 14.—The signed report of the visit to Yugoslavia last summer by seven Protestant clergymen, published this week, declares that instances of government assistance were found to be so numerous in that country that they "indicated a general policy of help to the churches of all faiths at the same time that the principle of separation of church and state is observed." But the report cites one aspect of religious liberty about which the visitors wish they felt more certain both in Yugoslavia and elsewhere: the freedom of the churches to criticize and to speak out prophetically on questions of national welfare. It maintains that charges that Archbishop Stepinac has been "starved" or "put to hard labor" seek deliberately to damage relations between the United States and Yugoslavia and to endanger world peace. The members of the visiting group insist that at all times they were given complete freedom to talk to whomever they wished and to go where they wished. The report ends by declaring: "There is in Yugoslavia today a genuine equality of religion before the law and the beginning of a true tolerance."

* * *

### Discuss Findings with Other Clergymen

The members of the delegation met with 300 of their fellow clergymen last Friday at Broadway Tabernacle to discuss their findings. Jean Nussbaum, European official of the International Association for the Defense of Religious Liberty, who was present, corroborated their testimony, stating that careful investigation on the spot has revealed that there is more religious freedom in Yugoslavia today than before the war. He declared that for the first time Jewish, Moslem, Protestant, Roman Catholic and Orthodox churches enjoy equal rights. A question period followed the presentation, which was the first in a series to be held across the country.

* * *

### Cavert Opens Religious and Social Studies Institute

Speaking to more than 200 ministers and educators of all faiths at the opening meeting of the New York institute for religious and social studies, Samuel McCrea Cavert, general secretary of the Federal Council of Churches, urged that Catholics, Protestants and Jews join their efforts on at least four levels. "At the simplest level cooperation consists in working together as individuals in matters of civic and social concern," he said. "A higher level is reached when ecclesiastical leaders in positions of official responsibility unite on some common platform. . . . A still higher level is attained when religious agencies more or less closely related to the churches effect plans for continuous cooperation in various forms of social work. . . . At the highest level we come, at least occasionally, to official cooperation of the religious bodies themselves in making pronouncements on socio-eco-

nomic issues." Dr. Cavert declared that while the necessity for a common front of religious forces should not beguile us into a superficial idea that there are no religious differences that matter, "they are of much less moment than the underlying unity which is theirs who share a common faith in God."

* * *

**Hold 'Little Pittsburgh' Conference in N. Y.**

The conferences on the church and economic life sponsored by the human relations commission of the Protestant council Nov. 7-8 at St. Bartholomew's Protestant Episcopal Church and the synod house at the cathedral were echoes of the Pittsburgh conference held last winter. At a public meeting Charles P. Taft and G. Bromley Oxnam insisted that it is the task of the church to educate individuals so that they will approach economic problems not exclusively from the viewpoint of profit but in an endeavor to reconcile them with God's moral and ethical principles as revealed through Jesus' teachings. Saturday's sessions discussed "What Church Responsibility in Economic Life Means" and "What Can the Church Do Now?" Other speakers were Kermit Eby of the C.I.O. and W. Howard Chase of the General Foods Corp. The conference was opened by Bishop Charles K. Gilbert of the Protestant Episcopal diocese of New York.

* * *

**Baptists Open Crusade On Evangelism**

Baptist churches of the area held an evangelistic leadership conference last week in Madison Avenue Baptist Church, one of 231 such conferences being conducted throughout the country as part of the initial stages of the Northern Baptist Convention's two-year "Crusade for Christ through Evangelism." Pastors and laymen heard the purposes of the crusade explained by G. Pitt Beers, national director. Margaret T. Applegarth, national women's chairman, addressed women who will take part as leaders in the crusade. Edwin T. Dahlberg of Syracuse, president of the national convention, spoke on "The Biblical Basis of Evangelism."

* * *

**And So Forth**

Armistice Sunday was widely observed in the churches, with most pastors stressing the failure to bring peace after the First World War and the necessity of peace now rather than jubilation over victory in either war.

Two truckloads of Christmas gifts to be distributed by Church World Service to children overseas were contributed by members of the Brooklyn council of churchwomen in their annual observance of World Community Day.

So many ministers turned out for the preview of the new Protestant Film Commission movie, "Beyond Our Own," that three showings had to be arranged.

A 50-ton church building was moved by barge and skids this week from Bellport, L. I., to Massapequa Park, a distance of 30 miles.

A petition from 100 members of Mizpah Chapel, Manhattan, for authority to organize as a Presbyterian church was approved Monday at a meeting of the New York presbytery. The chapel will hereafter be known as Trinity Presbyterian Church.

J. HENRY CARPENTER.


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# Dibelius Reports Wide Starvation

**Bishop, First Visitor from Russian Zone, Says Millions Must Die—Lutherans Plan Postgraduate Seminary**

CHICAGO, Nov. 14.—Bishop Otto Dibelius, first churchman from the Russian zone of Germany to visit the U. S. since the war, is reported in the local press to have told audiences here this week that the problem of excess population in his country is being solved—by death from starvation. He pointed out that in Berlin last year there were 24,000 births and 105,000 deaths, and that there is food enough for only 40,000,000 of the nation's 70,000,000 people. This means that millions must die. The majority of Germans find little time for religion, he said, since they are mainly concerned with such material matters as finding food and shelter. The church, however, is making a determined effort to bring them back into the fold by helping out with their difficulties. In the Russian zone the churches fare relatively better than under the nazis because the Soviet policy is to avoid trouble with them. Bishop Dibelius, who under Hitler was imprisoned for his anti-nazi activities, is making an eight-week tour of this country under the auspices of the Evangelical and Reformed Church and the Federal Council of Churches. He spoke here at St. Paul's Evangelical and Reformed Church, at the union ministers' meeting on Monday and at McCormick and Chicago theological seminaries.

* * *

### Lutherans Plan Postgraduate Theological School

Meeting here late in October, the committee of the National Lutheran Council (which represents eight bodies) charged with considering the matter of a postgraduate inter-Lutheran theological school decided to present an affirmative report and to recommend that the institution be established in Chicago. Edward C. Fendt of Capital University in Ohio and Gould Wickey, executive secretary of the United Lutheran Church's Board of Education, were appointed to prepare a financial plan for the school. The committee will offer to the council two plans for operating the school: one providing for an independent corporation with a board of directors representing all the cooperating Lutheran bodies; the other for operation of the school by the N.L.C. under a department of theological education.

* * *

### Urges Intellectuals to Learn Where They Are Going

Addressing the opening dinner meeting of the Chicago institute for religious and social studies, interfaith series sponsored by the Jewish Theological Seminary of North America and the University of Chicago, President George N. Shuster of Hunter College, New York city, declared that the intellectual "has got hold of the meter of history." "Everything depends upon whether he knows where he is going and how and why," he said. "Our peril lies in the almost unconscious corruption of the intellectual, a corruption caused by the fact that he has learned too well the art of generalization." The intellectual can redeem himself, said Dr. Shuster, only if he can "fill the empty place which now lies like a desert around the heart of man and answer his questions about the ultimate meaning of life."

* * *

### Scores Scant Attention Paid Moral Education

"For one young person studying ethics or theology on our crowded campuses today, hundreds are studying physics, chemistry and engineering," said Robert J. McCracken, pastor of Riverside Church, New York city, in his address to the Chicago Sunday Evening Club last Sunday evening. "God help us if we go on turning a blind eye to the moral demands of this era. . . . We are spending billions to extend our control of atomic energy; how much, by comparison, are we spending on the moral education of the men and women into whose hands will be committed this power which means life or death, blessing or curse? It will surprise our successors that we in this age were so strangely blind to our chief problem, the disparity between scientific and moral development."

* * *

### Honor Settlement Worker On Retirement

Residents, business leaders, professional men and women, representatives of community groups and churches on Chicago's near northwest side gathered last week to pay tribute to the area's first citizen, Harriet E. Vittum, director of the Northwestern University settlement house and the only survivor of the amazing group which, centered around Jane Addams, pioneered the community movement in socially disorganized areas which became one of the most benign influences in the city's life. The occasion was Miss Vittum's retirement after 42 years as director of the settlement. Governor Green recounted her service to social welfare and her stand for a "militant kind of informed citizenship which is the only resource by which democracy can survive." Mayor Kennelly cited Miss Vittum for her far-ranging influence in the affairs of other cities. The honor guest responded by revealing the force of character which has made her both the guarding and the avenging angel of her community. Turning to the dignitaries she said vigorously: "We've got the governor, the mayor and the leadership of the community here. Now let's get some housing." Michael Rachwalski, a "graduate" of the settlement, succeeds Miss Vittum.

* * *

### And So Forth

The architectural experts appointed by the city to formulate a new building code have brought in a report which would permit the use of certain materials and methods heretofore banned in order to benefit a few trades and manufacturers. It prescribes performance tests rather than material specifications, permits wallboard as well as plaster and allows prefabricated houses.

The South Congregational Church, interracial in both ministry and membership, on Nov. 2 received into membership 4 Negroes, 7 Japanese-Americans and 11 Caucasians.

Sister Mary Justitia, B.V.M., first president of Mundelein College here and considered one of the foremost Catholic woman educators, died recently at the age of 72.

CHARLES L. VENABLE.

# Canada Invites Newfoundland

**Offers Colony Opportunity to Become 10th Province—Convict Jehovah's Witness of Seditious Libel**

MONTREAL, Nov. 10.—After several months of discussion, the terms under which Canada is offering to welcome Newfoundland as the 10th province in the dominion have been made public. The island colony, which has a population of 312,000, would retain its accumulated financial surplus of about $32,000,000, but one-third would be set aside during the first eight years of union to meet possible budget deficits. Canada would absorb $63,000,000 of Newfoundland's $78,000,000 national debt, but in doing so would take over the island's railway, steamer service, Gander airport, broadcasting service and publicly owned communication system. Newfoundland would be permitted to produce margarine, but not for export to the other nine provinces, where its manufacture is prohibited. The ancient colony would have six senators and seven members in the House of Commons. So far as divorce is concerned, the colony would be in the same position as Quebec: anyone applying for divorce would have to go through parliamentary procedure as do residents of Quebec, which has no divorce court.

* * *

**Convict Jehovah's Witness For 'Seditious Libel'**

In the first case of its kind in Quebec, Aime Boucher, a Jehovah's Witness, was convicted yesterday at St. Joseph de Beauce on a charge of seditious libel. Boucher was charged under the criminal code of Canada with inciting seditious libel against God, the state and liberty, and was given the minimum penalty of 30 days in jail. He admitted having distributed the pamphlet *Quebec's Ardent Hatred*. The superior court judge who heard the case, noting that the tract claimed that Quebec's padlock law had been passed by government at the insistence of the church, said that while the authorities of the province respected the clergy and religious authority they were in no way subordinate to them nor dominated by them. In conclusion, the judge said that "on the day when we cease to pay heed to our clergy we will be much to be pitied." Trial of Boucher's daughter, who has been on personal bail bond pending trial for almost a year on a charge of seditious libel, was postponed until Nov. 24. Thirty similar cases will be heard in Montreal Dec. 9.

* * *

**Nova Scotia Anglican Synod Elects Coadjutor Bishop**

On the 19th ballot in a marathon session, the Anglican synod of Nova Scotia this week elected Robert Harold Waterman, rector of Christ Church Cathedral, Hamilton, and dean of Niagara, as coadjutor bishop of the diocese, which also includes Prince Edward island. His acceptance is expected. Faced with the necessity of naming an assistant to Archbishop Kingston of Nova Scotia, who is now primate of all Canada, the synod had three choices before it: to select an as-


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sistant, a suffragan, or a coadjutor bishop. Only the latter two offices carry the right of succession should the see become vacant.

* * *

### Discover Remains of Prehistoric Monster

Two tons of bones from the skeleton of a prehistoric monster have been found on a farm about 100 miles from Montreal. Some of the leg bones weigh 200 pounds, and each of the 45 sections of spinal vertebrae weighs 25 pounds. Geology professors from Laval University state that the mammal possibly dates back thousands of centuries to the period when the region was covered by 350 feet of water.

* * *

### And So Forth

According to a news release from Ottawa, the department of national revenue has made public a ruling that any minister of religion who was formerly taxed on the value of his living accommodation is now free from that tax.

The Presbyterian churches in this country made a special appeal last Sunday for gifts for Britain and parcels for European relief. The Board of Evangelism and Social Action of that denomination has urged the Canadian government to "declare war on European hunger and to mobolize our resources on a national scale to this end."

John C. Downing is now minister of Crawford Park United Church. He has been succeeded at Greenfield Park by D. A. McCuiag of Hatley, Que. A. B. Lovelace has moved from Beebe, Que., to Montreal as minister of St. Paul's United Church.

The cornerstone of the new Italian United Church here was laid last Sunday.

The Anglican Bishop of Montreal has announced the appointment of Senator A. K. Hugesson as chancellor of this diocese, succeeding the late Mr. Justice Bond.

Robert Johnston, formerly moderator of the Presbyterian Church in Canada, died in a Halifax hospital recently. His death followed closely that of his wife, who collapsed when news of her husband's illness reached her. DeCourcy H. Rayner.

### Urge National Agency On Rural Church

Need for a coordinated national program by the denominations and interchurch agencies represented at the National Convocation on the Church in Town and Country in Rochester, N. Y., Nov. 4-6 was stressed in reports by the 18 commissions of the convocation. The 700 delegates adopted a petition calling for a national agency to strengthen the work of the rural church on a nationwide basis. During the convocation, the interdependence of Christian rural life in this country and abroad was emphasized.

### China Christian Colleges Triumph over Hardships

The academic year 1946-47 in China's 13 Christian colleges was one of triumph over hunger, poverty, inadequate equipment and overcrowded living conditions, the annual report of the Associated Boards for Christian Colleges in China reveals. "In some of the colleges," says the report, "many of the students subsisted on only one main meal a day, for their families were too impoverished by the civil war and the ever rising prices to pay even the low fee charged for dormitory fare." Faculty members "tightened their belts and cut down on food and fuel." Despite these hardships, enrollment in the colleges was more than 12,000, an all-time high, and only one-tenth of the students applying for admission could be accommodated. Thirteen faculty members from eight of the colleges have arrived in the United States for graduate study on fellowships provided by the associated boards.

### Is This a Record?

The 618 members of Second Baptist Church, Houston, Tex., gave a total of $310,018—almost $500 each—to their church last year, of which $85,346.90 was designated for missions.


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- Rose Terlin, Executive Editor of the Woman's Press
- Josephine W. Johnson, artist-writer, Pulitzer Prize Winner (Now In November)
- Maude Royden Shaw, sometime pastor of City Temple, London; editor of The Common Cause
- Bonaro W. Overstreet, nationally known in the fields of psychology and adult education
- Blanche H. Dow, poet-author-translator-educator
- Louise Dudley, author, head of the Humanities Department, Stephens College, Missouri

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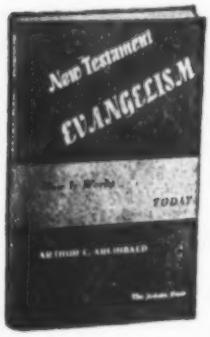


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# Hromadka Reports U.S. 'Reactionary'

**Dean of Czech Seminary, after 8 Years at Princeton, Tells Prague Group We Are 'Spiritually Tired'**

PRAGUE, Nov. 1.—Dean J. L. Hromadka of John Hus Theological Seminary here declared in a speech given Oct. 16 on the invitation of the American Institute in Prague that "reactionary powers are now at work in the United States, a country which is spiritually tired and beset by fear of Soviet Russia." Dr. Hromadka, who served as professor of systematic theology at Princeton Theological Seminary from 1939 to this year, pointed out that when the war ended America was not well prepared for the task of serving as one of the two leading political powers in the world. It is because of her frequent isolationist stands, her overemphasis on individualism and her negative anti-socialistic attitude, he believes, that people in Europe have lost confidence in the U.S.A. as a source of constructive help in the postwar world. Dr. Hromadka expressed his hope that "the other America, the America represented by the best traditions of that great country, by Lincoln, Jefferson and Franklin Roosevelt, will gradually come to power." He regards Henry A. Wallace as the man most able to lead his country in a return to the traditions represented by those men.

* * *

### Benes Reminds Nation of Masaryk's Ideals

Speaking on a radio program Sept. 14 commemorating the 10th anniversary of the death of Thomas G. Masaryk, President Edouard Benes reminded his people that since Czechoslovakia's political development is being closely followed abroad, the nation must watch carefully to see that everything she does is in harmony with the spirit of her great first president. He observed that Masaryk would have approved such measures as the transfer of Sudetenland Germans to Germany and the current process of socialization, but that he would have fought all injustices and exploitations connected with them, whether spiritual, political or social. To all political parties and groups in this country, Masaryk is still the symbol of the true democrat.

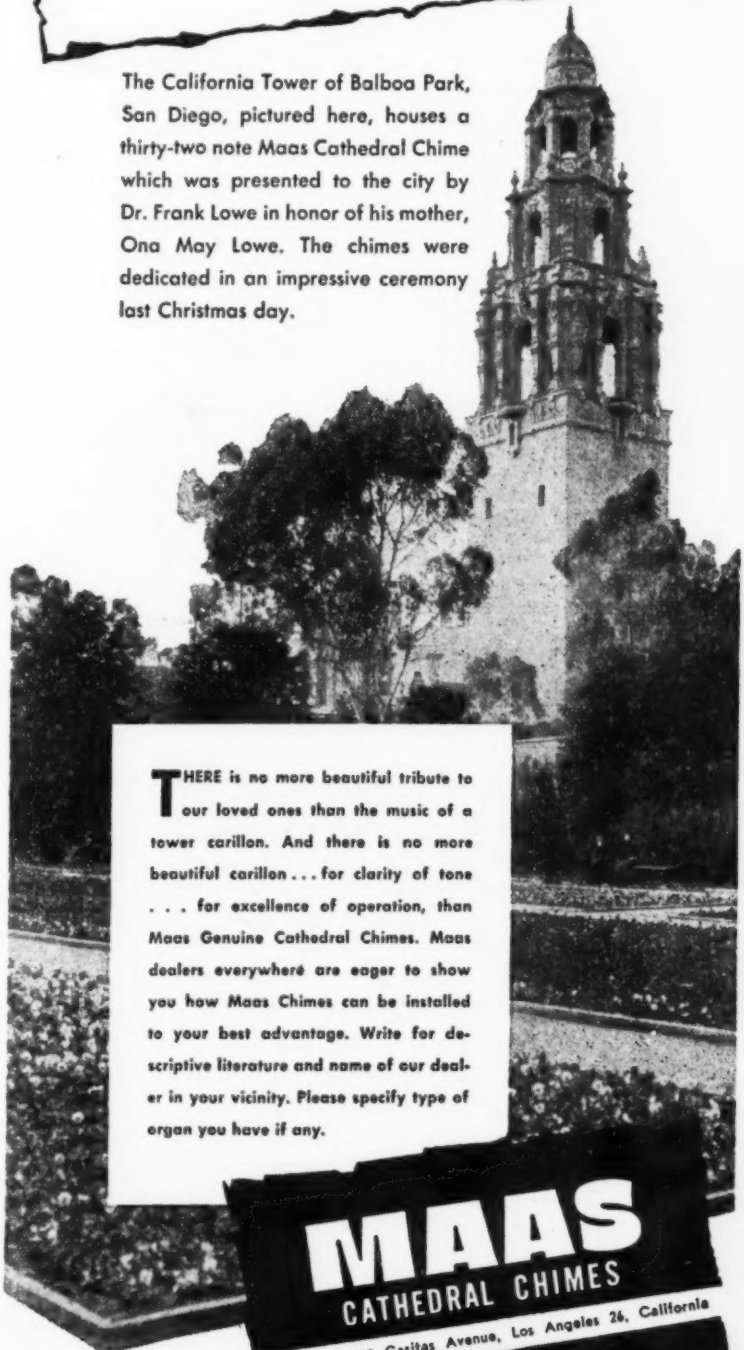
* * *

### Says Czechoslovakia Relies On Stalin's Promise

"The symptoms of political unrest have become so evident that if we were part of the Balkans or Latin America we should be afraid that civil war was approaching." So said Dr. Belehradek, former rector of Charles University, Prague, in an article published on the same day President Benes gave his address on Masaryk. "But since we are Czechs," he continued, "we ask our political representatives to solve the present situation and look to the future with calm heads." Dr. Belehradek pointed out that although Czechoslovakia is now in the Russian sphere of influence, she relies on the promise made to President Benes by Marshal Stalin—that Russia will give her protection in case of aggression and will not encroach on internal matters pro-


A Memorial with a Voice

The California Tower of Balboa Park, San Diego, pictured here, houses a thirty-two note Maas Cathedral Chime which was presented to the city by Dr. Frank Lowe in honor of his mother, Ona May Lowe. The chimes were dedicated in an impressive ceremony last Christmas day.



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vided that the democratic system of government is continued. "We are a nation capable of drawing ideas from all parts of the world," said Dr. Belehradek. "But we have never accepted anything without transforming it in our own way. This applies also to our socialism, which is a copy of neither the Western nor the Eastern brand, but a synthesis of all the elements which have proved to be useful elsewhere, plus important and decisive additions of our own."

* * *

### Dean of Canterbury Honored in Prague

Hewlett Johnson, dean of Canterbury, came to Prague recently to receive an honorary Th. D. from John Hus Seminary. A number of distinguished professional men and state officials attended the ceremony, which was performed in the Collegium Maximum of Charles University. Dr. Johnson is much interested in the postwar problems of Czechoslovakia. In his address he paid tribute to John Hus, and praised the services of this country as "mediator between East and West." "You have accepted our Western liberties," he said. "You have also accommodated the Eastern principles to your ways of life, and have established a new system of planned economy. . . . You can help the best from the West to reach the East and the best from the East to reach the West." Dr. Johnson reported that during his visits to Poland and Yugoslavia he met both statesmen and ordinary people and found that much of the news published by British and American papers about conditions in those lands is aimed to poison public opinion. He proposes to witness to what he saw after he returns home.

* * *

### Political Tension Lessens

Three elements have been contributing to the political tension in the minds of the Czechoslovakian people: the negotiations between Communists and Social Democrats, anti-state activity in Slovakia, and the action being taken against certain members of the government. However, the tension was eased when the negotiations between the two parties proved to be simply an effort to cooperate in providing help to the farmers who suffered so great a loss because of the failure of this year's harvest. After agreement had been reached, Prime Minister Gottwald expressed his hope that the workers of the country will strive to form a united labor party. The trouble in Slovakia arose from the activities of groups composed of former members of the "Hlinka guards," Catholic armed organizations which during the war were reputed to be pro-nazi. They are said to be in contact now with Slovakian Catholics in America, from whom they are reported to be receiving help, and they enjoy the sympathy of the Vatican.

JIRI CARDA.

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### Aids for Church World Service Thanksgiving Appeal

Church World Service has prepared a number of aids for use by local churches in their "share your Thanksgiving" appeals. "This Road We Walk," 20-minute, 16 or 35 mm. film produced by Julien Bryan, documentary film expert, depicts distribution and use of church gifts abroad. "Plenteous Harvest," a 15-minute radio transcription, may be obtained for use on local radio stations. There are also a "share your Thanksgiving" poster; a leaflet entitled "Share God's Gifts," which presents four methods of helping the needy overseas; "Prescription for Peace," outlines describing how churches are helping restore spiritual values in devastated areas; and a selection of photographs depicting needs and what the churches have done to meet them. All the materials are available from Church World Service centers (see issue of Aug. 20). The film is available only for purchase or loan for a specific date, but the other materials are free on request.

### Future of 'The Greatest Story Ever Told' Doubtful

The church executives who met recently in Bronxville, N. Y., to lay plans for a Protestant radio commission urged their respective communions to recommend that members of local churches pay particular attention to the American Broadcasting Co.'s program, "The Greatest Story Ever Told," heard every Sunday at 6:30 p.m., eastern standard time. They suggested that listeners express their reaction to the radio station over which the program is broadcast. The contract under which the Goodyear Tire Co. sponsors the program ends Dec. 31, and the program faces a doubtful future unless Goodyear is convinced that there is a large listening audience for the broadcast.


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# Labor's Reverses Encourage Tories

**Conservatives Gain in City Elections, but as Yet Have no Parliamentary Increase to Their Credit**

LONDON, Nov. 5.—The Labor party's reversal in the municipal elections is regarded as a portent by Conservatives, who are jubilant at the 618 seats gained by their party and the corresponding losses by Labor. Philosophical Labor people regard the result as an inevitable swing after so many years of unbroken successes in the municipal field. Quite clearly, many more people than usual turned out to vote at the local elections, and most of them were undoubtedly irritated at the daily restrictions and controls which hedge our lives. Most of them were probably middle class voters who helped to put Labor in power. Have they grown tired already? That is the question to which the Conservatives believe the answer is "Yes." Labor, however, is still in power at Westminster, with its huge majority undiminished after two years. The Conservatives have yet to win a parliamentary by-election, and most political observers believe that not until that is accomplished ought the shouting to begin. Five by-elections are pending, and their results will be eagerly awaited.

* * *

**Polish Leader's Arrival Points Up Risks Behind 'Iron Curtain'**

Mr. Mikolajczyk's dramatic arrival in this country from behind the "iron curtain" has stirred our consciences about Poland and eastern Europe as nothing else recently has done. The Polish leader in some respects was a British protégé, head of the wartime Polish government in London and a symbol of democratic hopes. He consented to try his luck in Poland under much pressure from this country, and now that he is here again—safe and sound—we realize the risks he ran. His laconic phrase, "I did not want to be killed like a sheep," is a sad comment on the prospects of those who dare legitimately to oppose the governments in Russian-dominated lands.

* * *

**Disheartened by Parish Conditions**

The Archbishop of York has issued his comments on a series of visits he paid to 370 parishes in Yorkshire during the last 12 months. They make depressing reading—declining congregations, worsening finances and a general air of lassitude. What Dr. Garbett says about the clergy, however, is worth quoting: "Their circumstances have changed greatly in the last few years; their financial position has worsened; their official houses have to be run without any help from outside; they are understaffed in their parishes and many have had very brief holidays. I do not wonder that some are tired out and disheartened, but most of them are working with loyalty and courage." Much the same could be said about conditions in the Free churches.

* * *

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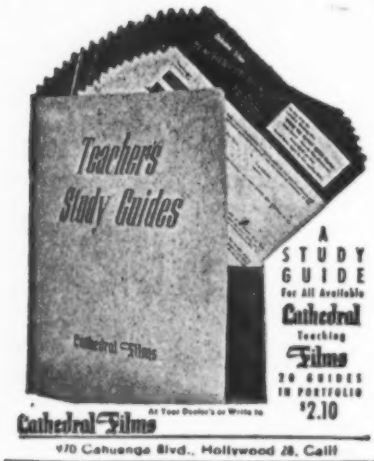
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old troops in compulsory military occupation service in Germany. The boys find themselves in a civilization in chaos, in a society which through mutilation and poverty has become a rich field for many vices. Chaplains are reported to be more remote from their men than in wartime. Now that compulsory church attendance has vanished from army regulations, even that tenuous and questionable link is unusable for religious and moral instruction. To help chaplains in Germany the young, newly appointed Bishop of Croydon (Cuthbert Bardsley) has been asked to give the greater amount of his time to work there.

* * *

**And So Forth**

Plymouth—the city from which the Pilgrim Fathers finally set sail for New England—is to be rebuilt after its heavy wartime damage. When the buildings will go up no one knows. Like so many public projects—including churches and halls—they must bide their time until steel, concrete and bricks are no longer wanted for what we now blessedly describe as "priorities."

A survey of churchgoing made by the *News Review* in 110 areas asked the question, "What should be the main activity of the churches?" Fifteen per cent replied, "Looking after young people," and only 12 per cent, "Teaching Christianity." Ten per cent of those questioned thought that social work was the first duty of ministers and clergy.

A visitor we are glad to welcome is Kenneth Latourette of Yale. He will be lecturing at the Selly Oak Colleges until December.

The Bishop of London is planning a "mission to London" in the autumn of 1949.

CECIL NORTHCOTT.

## The Church Roll

Lilace Reid Barnes of Lake Forest, Ill., was elected to a four-year term as president of the World's Council of the Y.W.C.A. at the meeting of the organization in Hangchow, China, late in October. Miss Barnes, the first American to head the organization, was formerly president of the Chicago Y.W.C.A. and for the past two years has investigated needs in the liberated nations of Europe as a representative of the national "Y" board.

G. Ashton Oldham, bishop of the Protestant Episcopal diocese of Albany, N. Y., accompanied by Mrs. Oldham, has gone to Sydney, Australia, to represent Episcopalians of this country at the observance of the centenary of the Church of England in Australia.

Frank Papp, National Broadcasting Co. producer, his wife, Mary Patton, radio actress, and Noel C. Warwick, recording engineer, have returned from a tour of Europe sponsored by Church World Service. They recorded some 20 hours of interviews with 175 persons.

Ward N. Madison has been made executive secretary and L. Stanley Kelley field director of the American University at Cairo, which maintains headquarters in Philadelphia.

Stanley I. Stuber, official of the General Council of the Northern Baptist Convention, represented Church World Service at the UNESCO conference in Mexico City.

Roy L. Smith, editor of the Methodist *Christian Advocate*, will write a new series of "treatments" of the International Sunday School Lesson uniform outlines distributed by the International Council of Religious Education. For the first time, the council will syndicate the "treatments" for publication in daily newspapers.

George Dugan, director of the mission joint public relations office in New York city, has resigned to accept a position with the *New York Times*.

Samuel Marble, who served several years with the American Friends Service Committee, was inaugurated Nov. 23 as president of Wilmington College, Quaker institution at Wilmington, Ohio.

## Current Feature Films

*Prepared by Independent Filmscores*

M-Mature. Y-Younger. C-Children.

**Body and Soul** (UA) John Garfield, Canada Lee, Lilli Palmer, Ann Revere. *Drama.* East side boy's rise to pugilistic fame, disillusionment, with final renunciation of all his career has brought in the way of sordid associates, betrayals, "fixing" rackets, riotous living, subservience to "handlers" and so on. A tautly directed, *convincingly performed* exposé of the exploitation inherent in modern prizefighting. Includes an excellent portrayal of a Negro on same plane as other fighters. M,Y

**Christmas Eve** (UA) *Melodrama* about a wealthy spinster and her three wastrel adopted sons is scattered, disjointed, awkward, has *absolutely no redeeming feature* as to either content or execution. M

**Gentlemen's Agreement** (Fox) Celeste Holm, John Garfield, Dorothy McGuire, Gregory Peck, Ann Revere. *Drama* from novel relating experiences of writer who "becomes" Jewish for six months to discover the true nature of anti-Semitism that is polite, unconscious, rather than violent and persecuting. Makes its point in dramatic and *compelling* fashion—perhaps more successfully than has any previous film concerned with presenting a "message." Issue may be taken with thesis that prejudice is based entirely on religion (non-Jews are described emphatically as "Christians"). Done with excellent taste and restraint, featured by outstanding performances. M,Y

**The Wistful Widow of Wagon Gap** (Univ.) *Farce.* Abbott and Costello meet adventure in early western town when Costello is involved in a killing, according to tradition must take over support of victim's widow (Marjorie Main) and numerous offspring. *Raucous,* disjointed, hilarious. M,Y

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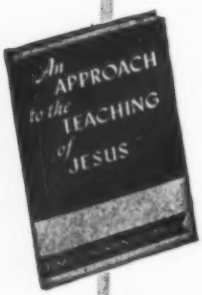


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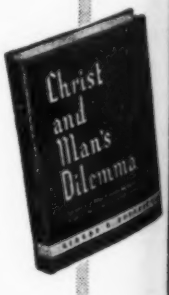


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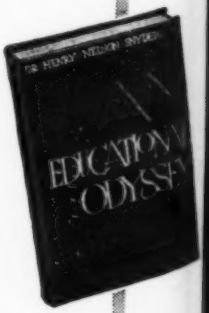


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